

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

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Rabbi Ungar Would Admit Negroes to Country Clubs

INDIANAPOLIS (P.O.) — A rabbi who was asked to leave his pulpit in South Africa in 1957 said he would be willing to speak from his new pulpit in the U.S. in favor of Jewish country clubs admitting Negroes.

IN RESPONSE to a question from the floor, Rabbi Andre Ungar addressing the local section of the American Jewish Congress, said Jews might properly refuse admission to Negroes to community centers only if the program had Jewish content and values.

Rabbi Ungar said the Jews of South Africa might rue their reti-

cence on the apartheid question sooner than they thought. He predicted that the non-whites in South Africa would win their fight in five to ten years.

AS TO ZIONISM in South Africa, he described it almost in terms of dual loyalty. He said the South African Zionism was not like Zionism in the U.S. where allegiance to the U.S. was not at all in question.

Rabbi Ungar is assistant to Rabbi Joachim Prinz, of Temple B'nai Abraham, in Newark. Dr. Prinz is president of the American Jewish Congress.

Restrictions Against Jews Uncovered in Florida Deeds

MIAMI, Fla. (P.O.) — Restrictive covenants against Jews which prevent the purchase of property in Bal Harbour by anyone 'having more than one-fourth Hebrew blood' have recently come to light in real estate deeds here, according to the Jewish Floridian.

Described by observers as "the most vicious and serious covenants" ever known to have figured in realty deals, the restrictive clauses are regarded as essentially "unenforceable" in light of a series of recent United States Supreme Court rulings in numerous important cases.

The "gimmick" used by advertisers in dodging the likelihood of interference by the Municipal Government in their un-American negotiations is simply this: to acquire property in Bal Harbour you must first be accepted as a member of the Bal Harbour Club.

The Bal Harbour Club is a private organization and thus, legally, entitled to write its own requirements of membership.

W. H. Webb, Village Manager of Bal Harbour, had this to say when queried on the administration's attitude toward the restrictive clauses:

"We have no culpability here. We run a municipal corporation chartered by the State of Florida. That restriction business is entirely out of our hands. It's up to the Bal Harbour Club. Why not talk to them?"

The Mayor of Bal Harbour? He put himself beyond the reach of questioning newspapermen and couldn't be reached for comment.

Bal Harbour Village extends from 96th Street up to, and including, the Haulover Bridge on U. S. AIA from the Atlantic to the bay. Left out of the restriction against Jews is swank Collins avenue with its many ocean-front hotels, some Jewish-owned and most welcoming Jewish guests.

Prospective purchasers of property in Bal Harbour are greeted by this clause in the warranty deed: "Ownership. No lot nor any part thereof, nor any other

portion of the property shown on the plot of the residential section of Bal Harbour, shall be sold, conveyed or leased to anyone not a member of the Caucasian race, nor to anyone having more than one-fourth Hebrew blood, nor to any concern or corporation in which any member or stockholder has more than one-fourth Hebrew blood or is not of the Caucasian race."

Said the Rev. Max Karl, director of the Florida office of the National Conference of Christians and Jews: "The American ideal is based on the principle that every human must be taken for what he is and not his ancestry. I think it is ridiculous to speak of Hebrew blood or Christian blood. But most important of all, in a series of important cases and opinions, the United States Supreme Court has declared such covenants to be unenforceable."

Nathan Perlmutter, director of the Florida office of the Anti-Defamation League of B'nai B'rith, said: "Judenrein residential areas, no matter how calm the human relations climate may be at the moment, are signals of concern to us."

Paul Seiderman, chairman of the Florida ADL board, said: "When we see children growing up in restricted areas we can plot ahead discriminatory attitudes on the part of these young people in fraternities, sororities and employment. By providing their children with a value that religious restrictions are proper, Bal Harbour parents may be unwittingly impairing the democratic values of their children."

"Many residents of Bal Harbour, as individuals, bear no hostility to Jews — no matter the per cent of their Hebrew blood. Some have contributed meaningfully to our community. Somehow, however, as members of the Bal Harbour Club, they and other groups in this area shunt aside the democratic values which as individuals they cherish."

Israel Renews Efforts to Wrench Data from Red Lands on Eichmann

JERUSALEM (P.O.) — Although several Communist Governments ignored requests from Israel for information relating to Nazi persecutions in their countries, Bureau 06 has made renewed efforts to obtain from them specific data on crimes committed by Adolf Eichmann.

THERE IS sufficient evidence now in possession of Bureau 06 to draw up an indictment against Eichmann but a representative of the Bureau pointed out that Israel authorities want to give the trial, scheduled for March, an international air to emphasize the point that a criminal of Eichmann's stamp is a menace to people everywhere.

Only two Iron Curtain countries so far have responded to Israel's request for information. Bulgaria stated that it had no documents and no evidence bearing on the case. Yugoslavia said it would put all its pertinent documents at the disposal of Bureau 06. Nitzav Avraham Selinger, Bureau head, will leave shortly for Belgrade to examine the material.

IN THE meantime, West German authorities declined to give details on the extent to which they will cooperate with Israel in aiding preparations for the trial.

A Bonn spokesman said, however, it was to be "assumed" Dr. Fritz Bauer, West German Attorney General, would attend the trial. The spokesman added that he hoped many German newspapermen would be present so that the proceedings could get a "full coverage" in Germany.

A SPECIAL room with transparent walls has been built for the forthcoming meeting between Eichmann and his lawyer, Robert Servatius of Cologne, Germany. Israeli police will thus be able to watch every move of the two Germans during the conference.

The room has been so arranged that it will be impossible for Servatius to stand or sit too close

to Eichmann. J. Nachmias, Inspector General of Israeli police, said his department hopes to complete its preparations for the trial by Dec. 1.

A moving picture film depicting the horrors of the concentration camps and gas chambers which made up Eichmann's "empire of death" was shown last week in the Ophid Theatre in Tel Aviv at the request of Israeli police.

THE PICTURES, titled "A Night in Fog," was projected especially for the team of investigators from Bureau 06 headed by Nizav Mishne Ephraim Hoff-

schteter, who wanted to check on certain details they need in the preparation of the Eichmann prosecution.

The film ran for half an hour and evoked shivers among the spectators as they witnessed unbelievable scenes at Auschwitz, Eissenstadt and other concentration camps.

The picture was brought to Israel by the Malach Film Co. but had not been released publicly before the present because theatre-owners refused to project it on their screens for fear the effect on the public would be too shocking.

Missionary Zeal of Hassidic Pilgrims Colorful Feature of Sukkot Holidays

NEW YORK (P.O.) — A plane-load of Lubavitcher Hassidic pilgrims, who arrived from Israel before the Rosh Hashana holidays to spend the Holy Day period with their Rebbe at 770 Eastern Parkway, will remain in New York for a month and depart after Simhat Torah.

The full-bearded pilgrims, many of whom are farmers in the Lubavitcher cooperative "Kfar Chabad," are rich in missionary zeal. Starting on the Rosh Hashana holidays, they, along with local Hassidim, trek to all hospitals within walking distance of their synagogue and blow the shofar for bedridden patients.

During the four intermediate days of Sukkot the Lubavitchers can be seen with Essrog and lulav on busy New York streets, reminding Jews to bench (make blessings) over the Essrog and lulav.

In Israel, the Lubavitchers have put a sukkoh on wheels to provide those who don't have one, with the mitzvah of blessing the Essrog in the sukkoh.

The Lubavitchers, like many

other Hassidim, will dance until all hours of the night on Shmini Atzeret and Simhat Torah. They will snake-dance into the streets, stop traffic and haul unsuspect-

ing drivers found to be Jewish, into their spirited circle. The dancing and rejoicing usually lasts until 5 or 6 a.m. on Simhat Torah.



Airport Rocks to Dance of Joyous Hassidim

Lubavitcher pilgrimage snake dance at Lydda airport before setting off on a one month trip to visit 'The Rebbe' in Brooklyn, New York. To facilitate their departure the U. S. State Department issued one blanket visa for the entire group.

No Such Thing as Jewish Race Shapiro Study for UNESCO Shows

There is no such thing as a Jewish race according to a study just completed by Dr. Harry L. Shapiro, chairman of the Department of Anthropology in the American Museum of Natural History.

SO MANY and so varied have been the racial strains infused into the original Ten Tribes of Israel that today people of Jewish extraction represent an ethnic group too diverse to be catalogued as a single racial unit.

Dr. Shapiro's study, prepared in conjunction with a project inaugurated by UNESCO and published under the title "The Jewish People; A Biological History," emphasizes all the centuries-long evidence of intermarriage and proselytization which has "watered down" the original stock.

"THE EFFECT of this intermingling during the Biblical period," he states, "was not as marked as might have been expected, as most of the people with whom the Jews mixed, belonged to the same anthropological Mediterranean pattern. In the course of time however, Indo-European and other strains were introduced.

"Evidence of infusion of outside blood already starts in the Book of Genesis. Elsewhere in the Pentateuch we learn, for instance, of Moses' non-Jewish wives and we read the legislation for marrying heathen captives. Another point is the mixed multitudes which accompanied the Israelites leaving Egypt and were probably absorbed by them.

"ONCE IN Canaan there is evidence of frequent intermarriage with the local population. At a later period the Assyrians introduced completely new people into Palestine who mixed with the Jews and there is also evidence of widespread proselytization—ranging from the Idumeans to missionary activities in the Greco-Roman world—and throughout the Diaspora there

Toledano Wants To 'Check Out' As French Citizen

JERUSALEM (P.O.) — Rabbi Y. M. Toledano, Minister of Religious Affairs, will give up his French citizenship—if the French let him.

Commenting on adverse press reports regarding his present dual citizenship, Rabbi Toledano told the Cabinet Sept. 26 that he resented the implication that he could not function properly as a citizen of Israel and a Cabinet Minister, if he was, at the same time, the citizen of another country.

While there is no Israel law which would preclude his filling a Cabinet post while holding French citizenship, he said he would prefer to relinquish the latter in light of the recently published adverse comments on his dual status.

Rabbi Toledano, however, may encounter obstacles in doing this. French citizenship can be renounced only in special cases. A personal declaration is not sufficient. The French authorities must agree.

The rabbi is a French citizen by birth since his father was born in Morocco.

has been a continuing infusion of new blood."

Dr. Shapiro's study shows that the Jew assimilates with the surrounding population and eventually resembles his non-Jewish neighbor.

THE WIDE range of variation between Jewish populations in their physical characteristics and the diversity of the gene frequencies of their blood groups, render any unified racial classification for them a contradiction in terms, declares Dr. Shapiro.

The tendency to accept the Jews as a race, he asserts, is due to the fact that some Jews are recognizably different in appearance from the surrounding

population and there is a tendency to extend to all the stereotype of a few.

DR. SHAPIRO offers three possible explanations of the heterogeneity of the Jewish population of the world. He cites these as: (1) the intermixture of Jewish populations with the peoples of the countries where they became established; (2) the modification in physical development and ultimately in developed characters that can occur through migration from one geographical area to another or from one economic milieu to another and (3) the operation of natural selection factors, especially those characteristic of urban conditions.

Israel Rejects German Plea For Cultural 'Swap' by Cities

JERUSALEM (P.O.) — A proposal by the city of Munich, Germany, to establish "cultural" relations with Jerusalem, stirred strong feelings within the new Jewish State and finally brought an emphatic rejection of the appeal by the Jerusalem City Council.

IN STRONG terms, the Councilors voted down the proposal by unanimous ballot, taking as the keynote of their reaction the statement of Councilor S. C. Druck (Poalet Agudat Yisrael) who said: "Jerusalemites do not need to import a culture which murdered six million Jews."

In the meantime, Adolf Eichmann, Nazi mass murderer and architect of the six million deaths to which Councilor Druck referred, awaits trial in Israel.

MAYOR MORDECAI Ish-Shalom of Jerusalem came in for strong censure before the issue of the inter-city "cultural relations" was settled. The Mayor, replying to the proposal from Mayor Hans-Jochen Vogel of Munich, said he "appreciated" the effort to establish cultural relations. He added he would "do everything to facilitate" the mission of Mayor Vogel's emissary when the latter arrived in the Israel capital on behalf of the cultural "swap."

At the Council meeting Mayor Ish-Shalom, in an emotion-charged voice, said his letter had been wrongly interpreted by his fellow Israelites. He said he did not mean to imply that he favored the cultural exchange between the two cities, he asserted, but was merely being polite — perhaps overly polite — in his letter to Vogel.

The Mayor then apologized to the Council and stated that when the Munich emissary arrived in Jerusalem he was met with a firm refusal to discuss the German proposal.

"I told the emissary," Ish-Shalom assured the Council, "that it was impossible to consider establishing such relations."

The Jerusalem Mayor said he "regretted that anyone would think he could establish relations with a city which had served as the incubator of Nazism."

THE HERUT faction in Council led the critical attack on the Mayor and declared that his "letter said one thing while his public apology said another."

In the meantime, the author

of the Nazi mass murder program — Adolf Eichmann — remains Israel's biggest German project. As preparations for his trial gained headway, an announcement came from Cologne, Germany, that his counsel — Robert Servatius — would fly to Israel Sept. 26 for preliminary work in connection with the prisoner's defense.

Servatius changed his mind, however, before taking off for the Israel capital and announced he would postpone his arrival here until after Yom Kippur.

ISRAEL MUST first pass a law allowing a foreign lawyer to plead in its courts before Servatius can technically become Eichmann's counsel.

Eichmann's butcheries are illustrated in an exhibition of documents and photographs which opened last Friday at the Jewish Historical Museum in Warsaw.

Another exhibit opened in Buenos

Twice-Married Couple Ruled Not Married

TEL AVIV—It's a wise father who knows what religion his sons and daughters belong to, especially when the picture is complicated by the fact that dad and mom were married twice—once in a French and again in a Dutch ceremony.

Massaoud Touati, 38, came to Israel in 1950, from Algeria where he married Louise Marie Rasch, a Protestant of Dutch nationality, and proceeded to sire four children:

The first child, Devorah was born in 1956 and both her religion and nationality were entered as Jewish. The second child, Hanna, born in 1957, was registered by the Ministry of the In-

terior as of Jewish nationality. Originally her religious faith was listed as "not registered" but this entry was later changed to "Jewish."

THE THIRD child, a boy, Reuven, born in 1959, was registered as "Christian" and his nationality was listed as Dutch. The fourth child, also a boy, was born this year and registered as Christian and Dutch.

THE WIFE, somewhere along the way, applied to the Rabbinate to become a Jewess, since her husband is Jewish, but she was informed this was not necessary.

The cap to the climax came this week when the Ministry of the Interior claimed that despite the couple's double marriage ceremony they were not really married—no rabbi had married them.

Abraham's Row With Tribes Over Water Recalled

JERUSALEM (P.O.) — Echoes of the ancient dispute between Abraham and neighboring tribes over well water rights which resulted in the founding of Beer-sheba (Seven Wells), were heard in the recent clash between the settlements of Amka and Netiv Hashayara in Western Galilee over water.

When settlers from the Amka area locked themselves in at the Jewish Agency Settlement Department offices, the resultant clash with police produced three injured cops and three injured Amka demonstrators.

Oil poured on the troubled waters by the Jewish Agency, smoothed all ripples of discontent and now both Amka and Netiv Hashayara are happy. The solution? Both sides agreed to accept an impartial arbiter from the Jewish Agency to determine just how much water each settlement should get from the joint water supply.

Both settlements further agreed to set up a joint water organization and link their water supply with that at Mekorot.

Israel-Ethiopia Ties Strengthened In New Accord

JERUSALEM (P.O.) — The establishment of strong economic ties between Israel and Ethiopia was announced by Moshe Dayan, Minister of Agriculture, on his return here from a visit to Emperor Haile Selassie which proved productive of many developments favorable to both countries, Dayan said.

Cooperation with Ethiopia will be developed in three main areas of activity, Dayan declared. He listed these as (1) dispatch of Israel advisers to various Ethiopian ministries; (2) dispatch of Israel experts in various specific fields such as water drilling, medical services and lectures for the Addis Ababa Technological College and (3) the establishment of joint industrial and agricultural enterprises.

Joint agricultural enterprises, the Minister said, will include the tilling of hitherto arid zones where Israel experts are to receive concessions for the joint growing of cotton and oil seeds and raising of cattle.

Dayan also discussed with the Ethiopian ministers the possibility of expanding Israel fishing in the Red Sea. He visited several districts where joint projects are to be established.

THE EXHIBIT being shown in the National Art Museum officially marks the celebration of the 150th anniversary of the birth of the movement that led to Argentina's independence from Spain.

Cabinet Seeks Closer Ties With Agency

JERUSALEM (P.O.)—The Cabinet has approved several measures to implement the closer coordination between the Jewish Agency Executive and the Israel Government decided upon in principle by the two bodies at a joint meeting last May.

The measures were proposed by a sub-committee of the Government-Jewish Agency Coordinating Committee. They stipulate:

(1) That the Coordinating Committee meet every two months to consider and act on issues raised by either the Government or the Jewish Agency.

(2) That the Ministry of Justice give advance information to the Jewish Agency Executive on any draft bill whose implementation is connected with the activities of the World Zionist Organization.

(3) That the Foreign Ministry instruct Israel envoys abroad to give their full assistance to the activities of the respective local

Zionist Federations and to representatives of the Jewish Agency in the spirit of the joint declaration.

At the Cabinet session, Prime Minister Ben-Gurion expressed the hope that the World Zionist Organization would play a more active part in the upbuilding of the State.

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Carr Analyzes Goldmann's Strategy In Tackling Soviet Jewish Problem

ent attitude toward the Russians. "To mourn the Jewish victims —amongst them some of our greatest writers, done to death under the Stalinist regime—and to vilify the culprits, is not enough. Something effective has

JESUSALEM — Analyzing Nahu Goldmann's strategy in trying to "get a break" for the Jews in the Soviet Union, Maurice Carr declared in an article in The Jerusalem Post that the president of the World Jewish Congress sees himself as a "man of destiny" who prefers "prudence" as a weapon to polemics.

GOLDMANN walked out of a meeting of the President's Conference in New York last week (P.O. Sept. 30) when several delegates criticized the Conference on Soviet Jewry summoned by Goldmann in Paris. The criticism alleged that the Paris meeting sought to "half white-wash" Soviet Russia's treatment of the Jews.

Said Carr: "Since he is unacceptable to Moscow in his capacity as president of the World Zion-

ist Organization and of the World Jewish Congress, Dr. Goldmann is acting on his own initiative.

"**THIS HE** must do for tactical reasons but it also suits his temperament. He loves to assume the part of the man of destiny who—needing no special mandate and despising routine sectarianism—goes forth armed only with his sharp wits, to do battle for the Jewish people.

"Given the chance, the very shrewd and very European Nahu Goldmann would probably get on as famously with Nikita Khrushchev as he has done with Konrad Adenauer.

"**AS FOR DR.** Goldmann's present venture on behalf of Russian Jewry, at the Conference there was a murmur of protest at the friendly tone of his plea to the Kremlin. Surely though, on grounds of morality as well as expedience, Dr. Goldmann was right, two and a half to three million times right, in his prudence to be done to save the Russian Jewish masses from the gradual process of spiritual—as distinct from physical—extermination, to which they are being systematically exposed as Jews.

"**DR. GOLDMANN** has warned

against fiery rhetoric which enables emotional freedom-lovers to relieve their own anger and to irritate the Communists, to the detriment of the Jews in Russia. For his part, he preaches only moderation. He asks no special privileges for Soviet Jewry, only the rights to which they are entitled."

Among the critical broadsides aimed at Dr. Goldmann during the meeting of the President's Conference in New York was the charge that his Paris conference included many well known pro-Communists who have followed the USSR line on the Jews in Russia.

Histadrut Head Against National Health Services

TEL AVIV (P.O.) — Back from an 11-week rest in Switzerland and eager to cross swords with his political foes, Pinhas Lavon, Secretary General of Histadrut, warned on his arrival here that he would have some "unpleasant truths to speak" when he gets squared around.

The first battle, according to observers, will be waged over the future of Kupat Holim. The nationalization of health services was one of the conditions on which the Progressives joined the government coalition. It is believed Prime Minister Ben-Gurion and the more radical members of the Mapai Party support nationalization.

Lavon argues Histadrut's moral

leadership of the country is at stake. He points to Britain, where nationalization of health services by the Labor Government failed to win over a substantial number of voters to the Labor cause in two successive elections.

Radical Mapai leaders say the question of winning votes is irrelevant. The issue, they argue, is "what is best for the state?"

Observers point out that a "practical" consideration behind Histadrut's reluctance to turn Kupat Holim over to the state, may be the fear that Histadrut membership would decline by one-third if the health service agency were sliced from its program.

Charity Capitalism Scored by Livneh As Fool's Paradise

Israel may be living in a "fool's paradise" when it builds a society dependent on outside charity, according to Eliezer Livneh, an ex-Mapai member of the Knesset, who declared in a statement published in the London Jewish Chronicle that "charity capitalism" can destroy the spirit of Israel.

"In order to succeed in such a society," he said, "people have no need and no urge to improve, to rationalize, to work better, to show initiative or courage. Their financial and social status is procured and secured by obedience to a few central bodies which command both the external funds and the all-embracing State-machine: the Government, the Jewish Agency and the Histadrut."

Livneh, who bolted the Mapai to become an independent, expressed his views in a letter to the Chronicle and recalled that an address based on these views to a group of Israeli students in London had produced a widespread reaction.

Livneh declared that Israel society is enjoying the highest standard of living in Asia and in Mediterranean Europe (France included) but he warned that its 320-350 million dollar trade deficit may increase in 1960. An admission to this effect, he asserted, was made recently by the Minister of Finance.

"Israel," Livneh declared, "is becoming more and more dependent on political and charitable gifts from outside, most of them completely beyond our control. Surely it is a very unhealthy situation, economically, politically and morally. Most people are not unhappy about it. But is this not a fool's paradise?"

Cut in Elath's Tax Free Quota Last Straw to Angry Pioneers

ELATH (P.O.) — Despite cheering words by Premier Ben-Gurion about Elath's bright future, the "crisis" here still persist in the minds of the residents of the town, whose latest "beef" grows out of the government's proposal to cut Elath's tax-free quota to IL300 per year.

With fresh food prices high, port charges increasing, temperatures zooming over 100 degrees and no air-conditioning equipment in sight, Elath pioneers are becoming dubious about their future.

Last week, Premier Ben-Gurion tried to divert local leaders from their troubles by describing Elath as it would be 10 years from now with a port bigger than Haifa's and with flourishing cities for neighbors at Mitzpe, Ramon, Dimona and other Negev focal points. According to an article in the Jewish Observer and Middle East Review, his speech left Elath notables cold.

SOME OF them packed up and left, the Review stated. The magazine listed the lack of a hospital at Elath, a low standard of living and inadequate port facilities as some of the factors which make life difficult for the pioneers.

The decision of the Ministry of Commerce and Industry to raise Elath's cargo handling charges to the Haifa level brought spirited protests from several quarters including Negev Phosphates, Ltd., which found that the new rates would gobble up all its profits on a big export deal just concluded with Japan, the Review article stated.

WHEN THE Commerce Ministry sent investigators to probe charges of excessive food prices at Elath, the news leaked out in advance and prices dropped for the two days the investigators were in town, according to the Review. After their departure,

the food tags leaped upward again, the magazine said.

Ben-Gurion promised that some of the IL500 million to be invested in Negev projects during the next decade, would go towards increasing Elath's harbor capacity. He also said that in 10 years, Elath residents will not have to go north for anything because everything will be available in Elath itself.

At present, patients ill enough to require hospital treatment must be transferred to Beersheva, five and a half hours away by road.

A new sidelight was thrown on the Elath "crisis" with the announcement by the Elath weekly newspaper "Hashavua Be'Eilat" that it was going to cease publication.

MEIR BEN-DOV, editor and publisher of Hashavua Be'Eilat, said he could not continue the paper without the subsidy it had been receiving from the Municipality. The subsidy was allegedly cut off when the paper editorially criticized the Municipality.

Americans is chiefly to blame for American support of the new Jewish State.

Sam E. Salem, a lecturer at the Case Institute of Technology, uses as his text a statement by Rabbi Richard E. Singer, that "there is no sizeable group of American Arabs committed to the success of the United Arab Republic or to nascent Arab nationalism."

Says Salem: "The last 13 years have seen the virtual collapse of American prestige in the Arab Middle East after more than a century of warm friendship. This deplorable situation, which has worked against us and aided the Soviets in the Cold War, can be explained primarily, although not entirely by the fact that the United States has adopted the Zionist cause at the expense of the Arabs.

"Our leaders have pursued this policy although knowing full well that that it would jeopardize our position in the strategic Middle East. Partly this was due to misguided post-war sympathy for the Jewish people, but primarily to the powerful Zionist groups in America who have overwhelmed the country with probably the most effective propaganda yet generated and have managed to convince both political parties that they can deliver or withhold the Jewish vote on the basis of policies followed toward Israel.

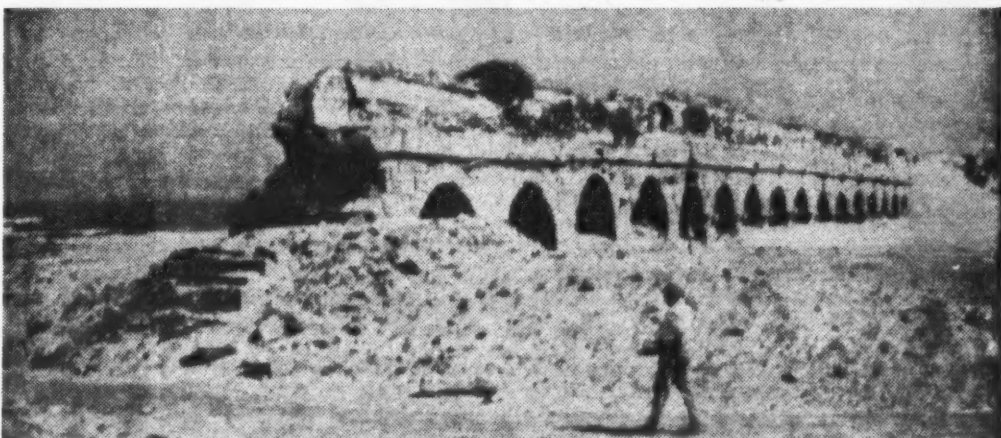
"Moreover, the Zionists have seized upon traditional American ignorance of Middle East history and politics to play down legitimate Arab claims to Palestine,

to belittle the vital contribution which the Arabs have made to the Middle East and to all of civilization and to conduct a vicious smear campaign against Arabs in general.

"As Americans closest to the Middle East scene, Americans of Arab descent were in a unique position to serve the United States by explaining the Arab point of view to their fellow Americans, by promoting a broader understanding of the Palestine problem and by warning against the dangerous path which our country was treading in that area, as well as to correct the various misconceptions which have arisen out of Zionist smear tactics.

"Yet, of the more than one million American Arabs, hardly a handful has met this challenge — a bare sprinkling of courageous crusaders in the midst of an inert mass of indifference and ignorance. Compare this with the almost hysterical propaganda that the Zionists have conducted in the country through the years and the shame of the American Arabs becomes apparent.

"On the one hand I am proud that this country's Arab-speaking population — Lebanese, Syrian and Palestinian for the most part — is loyal only to the United States and that it has not espoused the ideologies of any foreign country. But on the other hand, I am truly ashamed to admit that the American Arabs of my generation have failed to meet an urgent responsibility to the United States."



Roman Aqueduct Competes With Golf

If you don't care to play golf at Israel's first golf course at Caesarea, you can marvel at this ancient Roman aqueduct, which is being restored under the scheme for developing the town as a tourist resort.

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Pious Payola Earns High Holiday Honors

Millionaire Turns Cantor, Pays for 25-Voice Choir

NEW YORK (P.O.)—To hire a professional cantor at a fabulous fee to doven before the congregation on the High Holidays—now that makes sense. But what do you say to an ordinary Jew who will actually plunk down his own good money for the privilege and pleasure of leading his fellow Jews in prayer?

In certain circles, among Hasidim for instance, this is a much-coveted Koved (honor). Much skillful scheming (not to say squabbling) goes on behind the scenes and many forms of most pious payola are practised.

So what does a Jew do when he has set his heart and soul on

being the Baal Tefillah, the Master of Prayer? Does he offer to redecorate the Synagogue? Prevail by devout or devious means upon the President? Or is it simply a matter of bribing the Beadle? Ingenious but ingenuous are the ways of the would-be officiant.

From Brooklyn, for instance, comes the report of a venerable philanthropist who officiated at the Haym Solomon Home for the Aged at 2300 Cropsey Ave., with the accompaniment of a 25-voice choir for which he himself paid all the expenses.

"It was all a mistake," smiles Morris Morgenstern, looking back some seventy-five years to his very first synagogue solo as a very small and very sacred youngster. "The Cantor at this little synagogue, Congregation Beth Hamedrash Hagadol, actually intended another boy to sing but he pulled me out of the choir and before he had quite realized his mistake, I was already singing, frightened as I was."

Since that early East Side debut, near-octogenarian Morgenstern has gone from strength to strength. He came to New York from Austria when he was three years old and started his working career by selling newspapers. Today he is a highly successful realtor, banker, financier.

He was one of the founders of Yeshiva University. He is a patron of the YMCA and innumerable



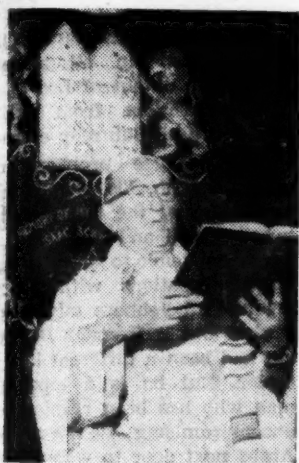
Shown at the Y.M.C.A., to which he is one of the most liberal contributors is commercial tycoon Morris Morgenstern, whose name is already a legend in Jewish circles.

able good causes. And as head of the Morris Morgenstern Foundation, he has distributed large sums of money to charitable organizations of many denominations.

Morris Morgenstern is justly proud of his success as a businessman. But he is even prouder

when the "Wall Street suit" disappears beneath the snowy kittel and the voluminous prayer-shawl and he stands alone and aloof before God and Man in a role highly prized and highly priced . . . in the honored and honorary capacity of guest cantor.

As Cantor



MORRIS MORGENSTERN

'Congregational Hitch-Hikers' Barred from 'Omed'

JOHANNESBURG (P.O.)—Picture, if you can, the poignant plight of the Wandering Jew who must roam from shul to shul with his Tallit in one hand and his Tefillin in the other, in earnest and urgent quest of a place in which to doven.

"Meshuggah!" may be your involuntary comment. "There are plenty of empty seats in any synagogue. He won't have to look very far."

Ah, but our Wandering Jew is in search of a pulpit rather than a pew. He wants desperately to "daven far'n Omed," to pray on behalf of and in front of his fellow-Jews.

The strangely stirring image of this "congregational hitch-hiker" stalks through the columns of the South African Jewish Times, firing the imagination and stealing the scene. For stern measures have been taken by Johannesburg's Oxford Synagogue to combat this luminous lust for the limelight.

Some weeks ago Rev. Dr. H. Abt boycotted the daily minyanim of his own congregation because he disagreed with the practice of letting laymen "daven far'n Omed" when they had Yahrzeit. In his latest newsletter, Dr. Abt announces that the Chevra Lomdei Torah which conducts these minyanim has now accepted the rules that he has framed for the conduct of the services and the distribution of the dovening honors.

These new commandments are as follows:

(a) Only members of the United Hebrew Congregation can be given permission to "daven far'n

Omed." This excludes the "Congregational hitch-hiker."

(b) Only the Wardens can grant this permission, but they must not encourage and invite people who have Yahrzeit, or are Availim (mourners) to conduct the services. Those who are anxious to do so, must ask permission. It was conceded that probably not all of them were capable of reading the prayers without making mistakes, but such shortcomings were generously described as "Greizen l'Shem Shmayim—mistakes for the Sake of Heaven."

(c) People who wish to "daven far'n Omed" must be suitably dressed and have their own pair of Tefillin.

(d) The prayers should be recited in a dignified manner, so that the Congregation can join in the traditional responses. Undue haste should be avoided.

Unfortunately, no decision was taken as yet on the delicate question of the religious observance (in plain English, "froomkeit") of those who wish to conduct the Services.

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DESERT U. SET FOR NEGEV TO AID BEN-GURION PLAN

TEL AVIV (P.O.)—The cornerstone is to be laid shortly for a "University in the Desert" near Sde Boker where Premier David Ben-Gurion lives.

An initial IL250,000 has been raised for the institution which will emphasize Negev culture in its curriculum in furtherance of Ben-Gurion's plan to resettle the Negev.

Ben-Gurion originated the idea for the school, according to Teddy Kollek, director-general of the Prime Minister's office.

The university will stand on a slope opposite the biblical Nahal Zin, about one-and-a-quarter-miles south of Sde Boker.

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'Warning' on Eichmann Film Stirs Hollywood

HOLLYWOOD (P.O.) — Local film and television companies, busy with productions on the Adolph Eichmann story, were handed a long distance warning here that they may be sailing into copyright problems.

FROM NEW YORK, attorney Samuel D. Reidel, representing Tuvia Friedman, credited with playing a leading role in the capture of Eichman, has announced that current dramatization would violate Friedman's rights.

Basis for the warning is the belief expressed by the attorney that no account of the capture could possibly omit Friedman's role. Doubleday, New York publishers, will soon print Friedman's own account.

THE ATTORNEY said a picture deal is in the works, and that Friedman has the full right

to sell "his story through such media and via the type of motion picture which in his opinion will best serve the cause to which he is dedicated."

Locally warnings have gone to Allied Artists, Talent Associates and CBS Television, currently preparing Eichman shows. Others have plans, but no production operations on the case—as yet.

BEN-GURION'S SECRETARY ON VISIT TO TEHERAN

JERUSALEM (P.O.) — In response to an invitation from several friends in Teheran, Yitzhak Navon, the Prime Minister's Political Secretary, left during the week for a 10-day visit to the Persian capital.

Israel Raw and Unfinished, Its Economic Future Doubtful, Asserts Look Magazine

Israel today is a nation in mid-passage, raw, unfinished, its future character still being molded. Its largest city—Tel Aviv—is an ugly, horn-tooting metropolis, packed with people. Tourists are urgently sought but badly needed hotels must quickly rise to house them.

THIS IS ISRAEL as seen by Look magazine, which runs a 19-page article on the new Jewish State in its Oct. 11 issue.

J. Robert Moskin, Look editor and author of the article, finds the Jewish state ridden with religious and secular controversies, burdened with hatred from the Arabs living within and without its borders and faced with a

gloomy future unless it can learn to stand on its own economic feet without leaning on reparations from Germany and charity from the United States.

"ALL ISRAEL," writes Moskin, "it hardly larger than New Jersey. It has only three cities worthy of the title. Tel Aviv, the youngest and largest. Haifa which sits on Mount Carmel's slopes—sedate, spotless, at peace above the sea. Jerusalem which is Israel's glory—white, cool and filled with memories."

Israel is a place of "race riots" where North African and Iranian Jews in Haifa and Tel Aviv recently rioted against slum conditions, according to Look. The

new state is quickly becoming a rigidly stratified class-conscious society superimposed on the idealistic classless society of the early Zionists, writes Moskin.

THE CONTROVERSY between Orthodoxy and Secularism is one which rocks the very foundations of the country, according to Moskin who says that the great masses of Israelis either sharply resent or blithely ignore the attempts of the Orthodox to restrict the life of the people within narrow religious frames.

At the same time, declares the writer, the Orthodox leadership is sufficiently powerful to force the government, through subversive political parties, to sponsor a separate system of schools, to close almost all businesses on the Sabbath, to ban all airplane flights into or out of Lod International Airport from Friday sundown until Saturday evening.

"The refugee problem," declares Moskin, "is only one of the causes of the bitterness between Israeli and Arab. It is of course academic to speculate how Israel's relations with its antagonistic neighbors might have worked out if Premier Ben-Gurion had been a different kind of leader. But he is a tough old man who has been ruthless and uncompromising toward the Arabs next door to whom Israel must live."

"Whether Israel will ever achieve complete economic independence," states the Look article, "is doubtful. As with every country, future development must be paid for with savings accumulated above current expenditures. Israel's level of private consumption is so high compared with income (and rising) that its net rate of savings is only half of what it needs for sustained growth."

MOSKIN WRITES that American Jews admire Israel as a refuge for the persecuted and take pride in its progress but feel no obligation to it as a state. They regard themselves as an integral part of the United States. Jewish delegations from America, he states have appealed to Ben-Gurion to accept the fact that American Jews have no sense of "dual loyalty."

Rabbi Uses Post Instead of Pulpit To Deliver 'Talk'

LONDON (P.O.) — When a congregation gets so large that the preacher's voice can't reach all the worshippers, it's high time to install a "loudspeaker," in the opinion of Rev. Saul Amias, Rabbi of Edgware synagogue.

The Rabbi put it up to the United Synagogue. Could a sound amplification system be installed? The United Synagogue is still thinking it over.

Result: Rabbi Amias did not preach his sermon at the Rosh Hashona services this year. He sent it by mail. Accompanying the printed text of the "talk" was a letter explaining why the post, instead of the pulpit, had been used to reach the congregation.

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LONDON (P.O.) — The dramatic story of the vice president of the Hebrew University who moved into the deep Negev to prove that the intricate irrigation methods of the ancient Nabataeans could be used today to grow fine crops, has entered a new chapter.

RITCHIE CALDER, writing in The Jewish Chronicle of London, reports that this year in the worst drought for 110 years, a remarkable crop of barley was grown in the middle of the Negev desert on one-and-a-half inches of rainfall. World-famous agronomists told of the achievement retorted "impossible."

The crop came from fields inhospitable as the surface of the moon, for 1,500 years. They date back to the Kings of Israel, but fell in turn the Nabataeans and the Byzantines.

PROFESSOR Michael Evenari, of the Hebrew U., interested in desert plants, decided to reconstruct the desolate, barren fields of Avdat and the groves of Sbeita about 12-miles from Sde Boker, Ben-Gurion's desert home. He and his wife, Liesele, decided to make their home in the desert. For the past two years they have been spending most of their time there living in a kibbutz while their house, the remains of a Nabataean dwelling, was being rebuilt.

They have discovered the secrets of the ancients and the explanations of the mystery of how tens of thousands fed themselves out of the desert.

THE SECRET is "run-off." For brief minutes on infrequent days there are sharp showers totaling over the year never more than a meager four-and-a-half inches. Without man's intervention, the water would either sink quickly into the ground or roll away to flush the valley floor and evaporate.

In the days of the Kings of

Israel, the Nabataeans began to build stone-walled terraces on the hillsides to check the water. Then the desert cultivators made fields by erecting walls in the dry river beds. There were diversion systems, which could direct the water to different fields and also an ingenious system of spill-overs by which the water, having saturated one field, would flush over into another and then another and so on. Not a drop was wasted.

AT THE SAME time, domestic water was being channeled into cisterns hewn out of the rock. Every drop, even the drips from the citadel walls, was conserved.

Evenari and his team have in the past two years, restored 50 dunams (12½ acres) of the ancient fields of Avdat, and made the channels function again.

THEY HAD no idea when the sudden rains would come, and the first rains took them by surprise.

They had no time to send for tractors and disc ploughs. Romantically they enlisted the help of the local Beduin with their camels and wooden ploughs, and in a few hours had prepared the field for sowing for the first time in 1,500 years.

They used modern barley seed, but no fertilisers. They relied upon the soil of their ancestors and it did not fail them.

FROM THOSE historic fields they got yields of 500 kilos of barley per acre — equal to the average grain yield of the prairies of the Dakotas. While 50 miles to the north the grain fields, drought-ridden, had barley so stunted that it was not worth harvesting. Avdat, on one-and-a-half inches of rain, in five days, stood waist-high with excellent ears.

At nearby Sbeita, Professor Evenari had converted an ancient wadi (desert canyon) system into five acres of groves, and there,

Your Name

By N PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, Box 1633, Indianapolis 6, Indiana.

DEAR MR. PEARLROTH: Can you tell me the meaning of my family name—Serbin?—MRS. EDW. S. FIELDS, Morgantown, West Va.

SERBIN can have two different meanings depending on whether your family originated in Galicia or elsewhere in Eastern Europe. If in Galicia the source of the name is the small brook named Serbin near Kolomea. If in another part of East Europe then your name is derived from a musical instrument called "serby", a variety of harp which originated in the kingdom of Serbia in the Balkans. Your name therefore either indicates that the family originated in Galicia or that your ancestor was a musician playing on the "serby". The fact that you failed to indicate the town or country of your family's origin delayed my answer and made it complicated.

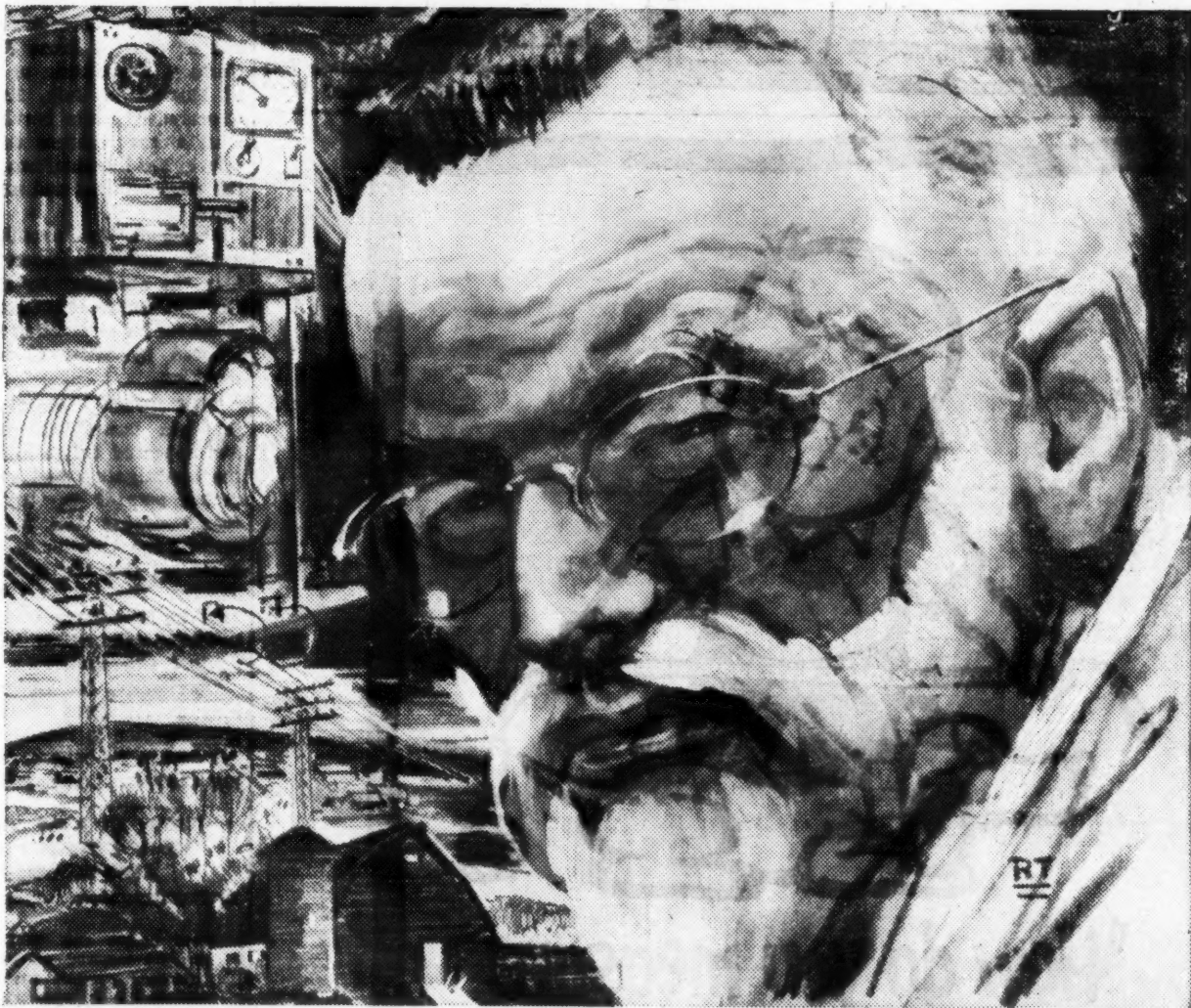


Pearlroth

DEAR MR. PEARLROTH: Having heard a great deal regarding your prowess in the matter of names and lineage, I am wondering if you can tell me something about the derivation and meaning of my name as spelled on this letterhead (or as spelled by others in the family as Brumer.—MRS. PHILIP H. BRUMMER, Miami Beach.

flourishing today, are figs, next year Professor Evenari will grow vegetables — asparagus, grapes, almonds, olives, pomegranates, apricots, and carobs, artichokes and cucumbers— which Israel needs.

Apart from barley and fruits,



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Cowboy Shot Tending Cattle Near Beersheba

BEERSHEBA (P.O.) — A cowboy tending 180 head of cattle for the Kibbutz Lahav, was shot six times in the left arm by two men dressed in Bedouin garb who fled across the border into Jordan after the shooting.

Hamed Neif, 21, of Druze, told the Jerusalem Post that the men approached him Sept. 26 about 15 kms. northeast of Beersheba near the Jordanian frontier. They asked after a Bedouin living in the vicinity. Neif answered them, then swung his horse around and started to ride away.

One of the Bedouins opened fire on him with a sub-machine gun. The house was hit and fell. Slugs ripped into Neif's arm. He tried to get his rifle out of the saddle bag and was hit again. He dropped the rifle and fled.

Israel Bedouins of the Ben-Asa tribe heard the shots and came to his rescue. They took him to the hospital here.

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consulting engineer by the General Electric Company. Here, for the next thirty-one years, his experiments and ideas helped to change the living habits of the entire country!

The "conveniences" we take for granted today were the "wonders" of but a generation ago... home generators and freezers, dishwashers and pumps, stoves and refrigerators and even toasters... there is no electrically-driven appliance that does not—someplace—bear the touch of Charles Proteus Steinmetz, the little man who saw a better world through electricity.

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ISRAELI NON-ORTHODOX LEADER WANTS NEW 'RELIGIOUS' SCHOOLS

Most attempts to introduce any sort of reform in religious life in Israel have usually met with the fact that the masses in Israel are uninterested in any sort of religion or tradition.

ALTHOUGH small groups of Israelis have formed various kinds of non-Orthodox services, these groups remain very small and dependent on Conservative and Reform groups in the U.S.A.

Moshe Kol, head of Youth Aliya in the Jewish Agency and an old timer in Israel, proposes in an article in The Jerusalem Post, that "traditionalist" secular schools be established.

Claiming that indigenous Israelis are thinking of some religious activity, he asserts that it is an oversimplification to state, as some sources do, that all concepts of religious heritage and

traditional Judaism are vanishing in the Jewish State.

THESE SCHOOLS, he states, would not interfere with "the existing division of our educational system into networks of state schools, religious schools and independent Agudat Yisrael schools."

"We must be fully aware," he writes, "of the extent to which an intellectual type of cynicism about religion has eaten into the souls of an entire generation in this country."

"Not everyone as yet — and regrettably enough not even all our teachers — is aware that we are going through a period of construction and synthesis in which the spiritual edifice that we erect must have its foundation firmly in the past if it is to reflect our mission in our time

and the goals for which our people and our state will strive in the future."

The "traditionalist" school, he proposes would lie somewhere between the secular state school and the highly Orthodox religious schools while placing adequate stress on the importance of perpetuating the basic religious and cultural values of Judaism.

"THE PROCESS of blending values and traditions," he says, "will be a protracted one and as it progresses we might learn from its accomplishments and its errors, taking time out to contemplate what this new Israel stands for as far as the Jewish people is concerned, not just as a state with its institutions, its army and its economy, but as a mold of spiritual, cultural and human values, and of customs, traditions and secular and religious patterns."

Picket Line Withdrawn In High Holy Day Truce

NEW YORK (P.O.) — Brooklyn's newest million dollar synagogue, Shaare Zion, narrowly escaped having its High Holy Day worshippers greeted by a picket line from a local labor union.

The paper-hangers' division of the Brotherhood of Painters, Decorators and Paperhangers CIO-AFL, which had been picketing the temple, voluntarily called off the picket line on the holidays at the direction of Jacob Wellner, its president.

"To do otherwise," Mr. Wellner told The POST and OPINION, "would have been totally undignified and not in the spirit of Judaism."

(As we go to press, the strike is being settled through Mr. Wellner's personal negotiation with the temple.)

The dispute between the tem-

ple and the union began some seven weeks ago, according to Sam Winn, local business agent of the P.D. and P. Brotherhood. His routine inspection disclosed that some \$1,600 worth of paper-hanging work was needed by the temple. Some had been done.

Abie Cohen, vice-president, and David Cohen, secretary of the Syrian Synagogue, located on Ocean Parkway and Avenue U, told Winn their accountant was voluntarily doing the job. If professional workers were needed they would contact him.

Inspection by Winn at a later date disclosed that some \$800 in work had been done in a three-week period. Non-union labor was being used, Winn told The POST and OPINION.

When negotiations by Winn with the temple were to no avail pickets began parading in front of the temple.

The picket line halted in deference to High Holy Days was resumed thereafter.

Wellner, who was accorded a testimonial dinner at the Bossert Hotel recently on his 35 years of pioneering for the labor movement of the Brotherhood of P.D. and P., is an active member of the Hyde Park Jewish Center.

"We often have difficulty with Jewish institutions at the beginning," Wellner stated. "However, after negotiations, they usually settle."

"We impress upon them that they are depriving a man of his livelihood when they employ non-union help and that this goes contrary to the principles to which Judaism is dedicated."

Sam Winn, the business agent, added that Catholic institutions, of his experience, usually come to settlement much sooner than the Jewish counterparts, thus avoiding long, drawn out strikes.

'Not Proven' Is Verdict On German Minister

BONN, Germany (P.O.) — A verdict of "not proven" has been issued by the Bonn Prosecutor's office, following investigation into charges that Professor Theodor Oberlander, former West

German Refugees Minister, took part in killings in Lvov in the Ukraine, during 1941.

THE INVESTIGATION grew out of charges from the West German Association of Victims of Nazism in July, 1959, that Oberlander, while serving with Nazi storm troopers as a captain in the Ukraine, had directed the mistreatment and murder of Jews.

Oberlander is currently under a life sentence issued against him "in absentia" by the East German Supreme Court. A request for his extradition has been ignored by West German authorities.

THE BONN Prosecutor said that six Israel witnesses who had appeared before him during the investigation had spoken of seeing persons in varying uniforms during the pogroms against the Ukrainian Jews but could not describe the uniforms exactly. The evidence adduced, said the Prosecutor, was not sufficient to substantiate the charges against Oberlander.

Oberlander, 55, resigned last May as Refugees Minister, but still remains a member of the Bundestag. He belongs to the ruling Christian Democratic Party.

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3000-year-old Secrets Bared In Israel Dig

HERLZIYA, Israel (P.O.) — On a desolate sand dune hardly more than a biscuit-toss from the Accadia hotel, the secrets of a 3,000-year-old religious cult have been laid bare. The excavations were carried out by an archaeological team under the direction of Prof. N. Avigad of the Hebrew university's Archaeology department.

THE CHARRED remains of votive fires are still discernable on the floor of the 10 by 10 metre enclosure which has stone foundations of walls of sun-dried brick. Hundreds of clay and stone votive figurines and a dozen bronze bracelets, evidently given up in offering by a woman of the community, were found.

The scorched earth and the cooking utensils, which were found strewn nearby, indicate that the people who used the structure, lit fires and prepared food — perhaps, said Prof. Avigad, in the manner in which some communities today hold feasts at sacred rites.

THE SITE dates from the Israelite period (10th and 9th centuries B.C.E.) and is situated within the borders of the Israelite kingdom. There is no clear evidence as to what ethnic group worshipped there, Prof. Avigad said.

Lasker, Advertising Mogul, Contributed to Jewish Causes

By RABBI SAMUEL SILVER

Nobel made a fortune in dynamite and devoted it to prizes for literature and peace. The late Albert Lasker made \$45 million from the advertising business and gave much of it to cancer research. The life of Lasker ("Taken at the Flood" by John Gunther) limns the sage of a man who went from conservatism to liberalism (he became a supporter of Wendell Wilkie and then FDR) and from social irresponsibility to lofty concern over human welfare.



Silver

Even before the transition Lasker gave of himself and \$10,000 to boot, in the vain effort to save Leo Frank, innocent victim of Southern anti-Semitism. Although he was intermarried, Lasker participated in Jewish causes and his two visits to Israel stimulated pride ("For the first time in my life I fully savor the expression, the Jewish people") and generosity (\$50,000 to Hadassah).

Gunther also relates a story of a plea made to Lasker by the head of the Quaker Oats to convert to Christianity, eliciting the reply, "I can't, but when your time comes you'll be welcome to come to the Jewish paradise." (Hillel Rogoff, in the Forward)

Nasser Not Welcome Day-Journal Insists

In a series of angry editorials, the Day-Journal inveighs against the rumored invitation to Nasser which the Administration is thinking of offering. The prestige of the UN is at stake, thunders the Day-Journal, and so is America's. Let Nasser first fulfil the mandate he has received to open the Suez Canal.

The Day-Journal's B. Z. Goldberg adds that the Jews of America should reach Nixon and tell him in strong terms that if he can't get his own colleagues to desist from honoring Nasser then they won't believe the sweet promises he has been making to Jewish audiences.

Why Should Israel Undertake This Work

In August while the Arab countries were conferring about the

possibility of raising an anti-Israel army, a notable conference took place in Israel. Initiated by Abba Eban (president of the Weizmann Institute and now education minister), the two-week convocation brought together representatives from 40 nations, including well-developed European ones (France, England, etc.) and many of the newly-emerging African ones.

It was an unprecedented assemblage, at which delegates from the new African lands asked for and were promised scientific and technical help. Little Israel played Ajax at this gathering, undertaking to provide know-how and college scholarships for students and workers in the new land.

THE UPSHOT of the conference was the issuing of the Rehoboth Declaration (scene of the meeting was Rehoboth, locale of the Weizmann institute), which called on the UN to augment its program of help for new nations, and establishing a commission which will carry on the manifold jobs necessary to lift up the cultural and technological level of the newcomers).

It was Israel's largest 'nter-

Jewish Angry Young Man Hits Complacent Bourgeois

LONDON (P.O.) — The "angry young men" have an ardent recruit in the person of Frederic Raphael, Jewish author of "The Limits of Love," who told a London audience during the week that a writer should not balk at "slitting the throats of sacred cows" whether they are Jews or not.

Addressing the General Zionist Organization of Britain, Raphael said: "I believe that basically the attitude of the young writer to the Jewish community is that we will not excuse the present behavior of Jews, their philistinism and their vulgar acquisitiveness, because of what other Jews have suffered."

"We will not agree with those amiable Zionists who bid us to

hold up our heads now that there is an Israel. Let the Israelis hold up their heads over that one. There is nothing that so unambiguously arouses the disgust of Jewish writers as the sight of a fat, crass and self-indulgent society clapping its soft hands at those whom it is misguided enough to regard as its children turning over the desert with their bare hands.

"Not only is it disgusting but it is also sad for the time is not far off when the sabras will, like children who are going to live their own lives, prove both cruel and ungrateful."

Raphael said it was essential for the Jewish community to

stop thinking that by ceasing to be predominantly Jewish it was conceding a victory to Hitler. Nor must it, he added, turn the concentration camp into a god or insist on its "associate membership."

"The Limits of Love" deals with the passing of a generation in the life of a London Jewish family.

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Building Maintenance A Very Important Feature of Synagogue Operation

By MYRON SCHOEN

Knowing how much it costs to design and construct the typical contemporary synagogue building and having knowledge of the tremendous effort involved in raising the funds, one can only be amazed at the lack of attention given to the maintenance of many of these structures.

To create a synagogue building we call upon many experts. First comes the college-trained architects and engineers and in their wake comes the skilled construction men, plumbers, plasterers, bricklayers, carpenters, electricians, etc. When the building has been dedicated and begins its job



Schoen

of serving an active congregation, we turn it over to the House or Building Committee, the personnel of which may or may not be conversant with the problems of maintaining the structure and retaining its beauty and functionality.

Examination of many synagogue budgets indicate that the average congregation expends between 15 to 20 per cent of its operating budget for the operation and maintenance of its building(s) and facilities. What is in question is not the amount of funds expended as much as how and why they are spent. Or, to put it in another way—are we getting our dollars' worth in the area of synagogue maintenance?

AMONG THE hundreds of professional synagogue administrators, there are several who have done excellent work in the area of building maintenance, and

foremost among these is Sidney S. Margolis, Executive Director of the Jewish Center of Kew Gardens Hills in Flushing, N. Y.

In March 1960 the Conservative and Reform Administrators held a joint institute on synagogue administration in New York. More than 60 participants listened to a brilliant exposition of the problems in building maintenance by Mr. Margolis. The following brief excerpts should be of assistance to every building committee chairman.

"With the tremendous increase in synagogue building, the need for expert guidance and knowledge of new building materials has increased in the same proportions. Congregations all over the land require the services of qualified personnel in handling their newly built properties. Roughly, for our purposes, it would be advisable to break the building maintenance work into the following categories:

1. Scheduling and Inventory
2. Housekeeping
3. Inspection and Repair
4. Mechanical Services

"THESE FOUR categories take no particular order, as they constitute an overlapping and continuing program . . . Whether the building be a one-man or twelve-man operation, a work and time schedule is essential.

This means a posting by the custodian with the director or secretary of a work hours schedule for himself and staff . . .

"Your day-to-day housekeeping is without a doubt the most important single section of the entire program. This is the time, that if well and capably spent, will save you the countless hours of repair work and dollars. Good housekeeping and preventive maintenance can anticipate deterioration and prevent costly breakdown of equipment and furnishings.

"It is advisable that you regularly inspect the building with the custodian and chart the necessary repairs and designate the order of priority. This regular inspection will be a deterrent to slovenliness on the part of your maintenance staff and serve to catch minor shortcomings before they become major repairs . . . your top man must certainly be qualified by experience and training to correct all minor electrical, plumbing, heating and carpentry faults himself . . . he should be able to supervise and carry

through, as well as knowing the latest and best in building management. So choose carefully and considerately when engaging your custodian. . . .

"YOU CAN BEST show your pride in your synagogue building by keeping it clean and ready to use. Study how to improve and program this work on a long-term basis. This will save you heartache and embarrassment occasioned by breakdown and costly repair."

The job of maintaining our synagogue buildings so that they serve their manifold uses and still remain structures of dignity and beauty is a complex one. In the smaller synagogue, with a limited custodial staff, the responsibility falls heavily on the Building or House Committee Chairman. In the larger congregation, the responsibility falls into the hands of the chief custodian. Who ever has this responsibility should be sure that he is taking advantage of the latest information and guidance available in the field of building management and maintenance.

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BOOKS

Jewish Life in Alexandria Portrayed From Papyri and Pottery

CORPUS PAPYRORUM JUDAEICARUM II, edited by Victor A. Tcherikover and Alexander Fuks, \$12 (Harvard).

Published by Harvard for the Hebrew University, this is the second of three compilations of Egyptian papyri and ostraca (inscribed pottery fragments) relating to Jews or Judaism. The Greek text is published, with English translation and extended notes and explanation. The first volume covered the Hellenistic period; the present, the early Roman period. A remarkable collection of documents, providing information on Jewish life in Alexandria and its vicinity, on such matters as legacies, divorce, and loans; on anti-Jewish prejudice in the city, with appearances of Jews before prefects and emperors; and tax lists, abstracts, sales, death notices, and many other revealing facts of that ancient day and place. There is a lengthy and historically valuable section on the little-known insurrection of the Jews in Egypt, 115-17 C. E., with reports of victories and defeats and the ultimate discomfiture of the rebels. Though intended primarily for researchers and scholars, the work has many fascinating tidbits for the interested lay reader, who will find a thorough general introduction in the first volume, published in 1957, a year before Prof. Tcherikover's passing.



Burstein

THE FOUNDATIONS OF JUDAISM AND CHRISTIANITY, by James Parkes, \$6 (Quadrangle Books, 119 W. Lake St., Chicago 1).

Dr. Parkes is the one of that splendid trinity of Christian theologians (the others are Moore and Herford) who wrote of Judaism as scholars and not as Christologists. His thesis here is that Judaism was not a dying entity to be replaced by Christianity, but that both religions had their true beginnings in the early centuries, and developed together in their own paths — until this day.

The book is almost completely concerned with the mother faith; and the author has consulted talmudic and much related literature in his search for the facts.

He corrects "scholarly" error on the Pharisees; proves Judaism humane as against the cruelty of Christian witch hunters (81); denies that ever "the election has passed from Israel" (128); and concludes that the church sprang not from a decadent Judaism but from the doctrine of Incarnation (187). In fine, "Christianity is not a substitute for Israel . . . Judaism is not a substitute for Christianity, nor is its mission made unnecessary by the existence of the Christian Church.

JUDAISM AS A PHILOSOPHY, by Leon D. Stitskin, \$4.50 (Bloch).

The professor of Jewish philosophy at Yeshiva has chosen Abraham bar Hiyya, Spanish rabbi, born in 1060, and martyred in 1143, as exemplar of the great medieval Jewish thinkers. Bar

Hiyya was the first Jewish Aristotelian, thus a precursor of Maimonides. He was a scholar of vast gifts — writing on religion, pure philosophy, mathematics, geometry, astronomy, and the calendar. Dr. Stitskin has recounted the ideas of earlier Jewish philosophers as introduction to his subject.

Bar Hiyya's cosmogony, psychology (largely concerned with the concept of the soul), and ethics are presented in separate chapters, and Stitskin then shows

how his definitions affected the entire history of Jewish thought. Greek and Arab philosophers are cited. Bar Hiyya sought "to develop a process of integration with world culture and at the same time retain our heritage undiluted and dynamic." A significant and brilliant study, happily sponsored by the Bernard Revel Graduate School.

JEWISH MYSTICISM, MERKABAH MYSTICISM, AND TALMUDIC TRADITION, by Ger-

shom G. Scholem, \$3 (Jewish Theological Seminary).

It is Professor Scholem's contention that Christian Gnosticism — the ability to "know" mystical truths not available to most mortals — grew out of similar Jewish trends, and was not an invention of Christianity. His lectures, considerably expanded, cite the interpretations of the Merkabah, the miraculous episodes in Ezekiel, the mysticism of such olden volumes as the Hekhalot, the depictions of certain angels, and other source material, and then relate the Gnostic and Jewish sources. Some texts are appended and annotated.

The world's greatest authority on Jewish mysticism, Dr. Scholem has in many writings expounded the esoteric ideas that gave rise to cabalistic and hasidic lore in later centuries. A work of vast importance to Jewish and religious scholarship.

ABRAHAM BURSTEIN

First Definitive Edition of 'Siddur' Bows

For the first time in the 300 year history of the Jews in America, a definitive and fully authorized American edition of "The Siddur; The Traditional Prayer Book for Sabbath and Festivals," has been published.

THE VOLUME made its bow Sept. 27. Published by Behrman House Inc., New York City, it enjoys the sponsorship of the Rabbinical Council of America, largest American-born Orthodox rabbinical body.

Dr. David de Sola Pool, Rabbi Emeritus of N.Y.'s Spanish and Portuguese Synagogue (Shearith Israel), and author of many books and articles on Judaism and theology, translated and edited the new Siddur in conjunction with a special Siddur Committee appointed by the Rabbinical Council.

THE WORK has been 14 years in the making. Planning began 20 years ago, in the midst of the greatest crisis in the history of the Jewish people. Contracts were formulated and work on the edition begun in 1946.

Questions that confronted the Siddur Committee in preparation of the edition included the correct spelling of certain words in Hebrew; the propriety of including or omitting certain prayers which do not appear in all previous editions of the Prayer Book; and matters of basic in-

terpretation such as "fearing" or "revering" God. The word in Hebrew is the same. In most cases the word was translated as "revere."

According to Rabbi Israel Klavan, executive vice-president of the Rabbinical Council, two important factors caused the Council to initiate the project—the over-riding need for a uniform

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edition which all Orthodox congregations could use and which by its definitive nature would prevent the inevitable corruption of text resulting from the existence of many different versions and the return to Orthodoxy of many Jews who need a good translation in order to follow the service and thoroughly understand its spirit and meaning. Congregations wishing a descriptive brochure circle No. 281 on Coupon A.

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Pious Jewish British Marquess Dies in Rhodes

ATHENS (P-O) — The Marquess of Reading, Anglo-Jewry's highest ranking member of the British nobility, died Sept. 19 at Rhodes. He was 71.

HE AND HIS wife were on vacation at the island where they arrived a week before his death. The Marquess — Gerald Rufus Isaacs — held many high offices and was an ardent worker on behalf of Jewish causes.

He was Minister of State for Foreign Affairs (1953-57), following two years as Parliamentary Under-Secretary. When the Tercentenary of Anglo-Jewry was celebrated in 1956, Lord Reading served as vice-president of the Council which arranged the celebration.

HE SPOKE AT the Tercentenary Dinner in the Guildhall at which the Duke of Edinburgh and Sir Anthony Eden also spoke. Lord Reading played a prominent part in helping Jewish victims of Nazi persecution. He was Chairman of the Council for German Jewry.

His son, Viscount Erleigh succeeds to the title.

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WHAT FOODS THESE MORSELS BE

DELICACIES OF SEASON ENRICH TABLE AT FESTIVAL OF SUCCOT

By SARAH LIEBER

Are you enjoying the lovely festival of Succot? I hope your Succa is filled with beautiful fall fruits and vegetables. On the table are all the delicacies of the season. During this week we will be serving traditional dishes to our guests and families. Below are some of the maicholim with variations. I hope you enjoy cooking them as well as eating them.

PARVE PUMPKIN PIE

½ cup brown sugar, packed
½ tsp. salt
1 tsp. cinnamon
¼ tsp. ground ginger
¼ tsp. ground nutmeg

pinch of cloves
½ cup honey
2 eggs
1½ cups cooked and trained pumpkin, fresh or canned
¼ cup orange juice
1 unbaked pie shell (9 inch)

Combine all ingredients except pie shell. Beat thoroughly with a rotary beater until blended. Pour into unbaked pie shell. Bake in pre-heated 425 degree oven 10 minutes. Reduce heat to 350 degrees and continue baking 30 minutes or until pie is set. To test, insert a table knife into the center of the filling. If it comes out clean, the pie is set. Top with nuts, if desired. May be

served with parve whipped topping. Serves six.

HARVEST RELISH

5 cucumbers, peeled and chopped
1½ lbs. tomatoes, diced
2 cups finely shredded cabbage
2 green peppers, minced
2 onions, minced
1½ cups white vinegar
1½ cups sugar
2 tps. salt
1 tblsp. mustard seed
½ tblsp. celery seed

Mix all ingredients together thoroughly. Pack into sterile pint jars. Chill 2 days before serving with meat, poultry or fish.

FRUITED POT ROAST

3 lbs. boneless beef chuck or brisket
2 stalks celery, cut into 2 inch lengths
4 carrots, cut into 2 inch strips
1 green pepper, diced
1 onion, diced
¼ lb. dried apricots
½ cup wine
salt and pepper to taste

Brown the onion in a small amount of fat. Sear meat on all sides. Add remaining ingredients. Cover tightly and cook over low heat 2 hours or until meat is tender. Or cook in pressure pan at 10 lbs. pressure for 1 hour. Taste and adjust seasonings.

Thicken gravy with an einbren if desired. Serve with boiled noodles, rice, or potato pancakes. Serves six.

HOLISHKES

1 head cabbage, about 2½ pounds
1 lb. chopped beef
½ tsp. salt
¼ cup uncooked rice
¼ cup brown sugar
¼ tsp. sour salt
1 can tomato sauce
½ cup raisins
½ cup boiling water

Steep the cabbage in salted boiling water 5 minutes or until the leaves are easily removed. Drain. Remove the heavy end and veins from 8 large leaves. Shred the remaining cabbage into a large saucepan. Combine chopped beef, salt and rice. Place a generous amount of this filling in the center of each leaf. Roll up, tucking in the sides and ends carefully. Place the cabbage rolls on top of the shredded cabbage in the pan. Combine sour salt, tomato sauce and brown sugar and pour over rolls. Add water and raisins. Cover tightly and simmer 1½ hours, basting frequently. Uncover to concentrate gravy. Serve with rice. Serves four.

HONEY COOKIES

½ cup shortening or parve margarine
1 cup brown sugar
1 egg, well beaten
½ cup honey
2½ cups flour
1 tsp. baking soda
½ tsp. salt
1 tsp. cinnamon
¼ tsp. allspice
¼ tsp. cloves
½ cup sour milk
½ cup raisins
1 cup chopped nuts
¼ cup shredded coconut

Sift together all dry ingredients. Cream shortening with brown sugar. Add honey and beaten egg. Add dry ingredients alternately

with the sour milk. Blend thoroughly. Add nuts, raisins and coconut. Spread into a well greased pan 9x15x1 inches. Bake 30 minutes at 375 degrees or until brown. Frost with confectioners' sugar frosting, if desired. Cool, then cut into bars or squares. Note: to make sour milk: squeeze the juice of one half lemon into a measuring cup. Add enough milk to make ½ cup of liquid. Set in a warm place while mixing other ingredients.

CRANBERRY KISSEL

1 lb. fresh canberries
4 cups water
2 cups sugar
2 tblsps. cornstarch

Combine the cranberries, ¾ cups of the water and the sugar in a saucepan. Bring to the boiling point, lower heat and cook 10 minutes, or until the cranberries split open. Force them through a sieve and return them to the pan. Mix the cornstarch and the remaining half cup of water to form a paste. Add to the cranberries. Cook over low heat until thick and clear, about 5 minutes. Cool, then chill. Serve in sherbet glasses as is or with whipped cream, parve whipped topping or nutmeat garnish. Serves six.

Gut Yomtov!

CHILDREN'S MAGAZINE SET FOR COME-BACK AFTER HIGH HOLY DAYS

The children's magazine, "Olomeinu," published for 12 years for the pupils of the Torah Umesorah Day Schools and suspended because of financial difficulties will resume publication immediately after Rosh Hashona.

The revived "Olomeinu" will have several new features, including new art work, a new Hebrew page and other innovations designed to attract the young reader.

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Why Impose Heavy Fees On Couples Seeking Divorces?

By HELEN COHEN

In an earlier, simpler era, when a couple couldn't make a go of their marriage, the husband handed his wife the Jewish divorce papers, she accepted them (whether graciously or not we won't discuss here) and that was that. At least this was the procedure in Jewish life.

I'm sure that in this more complex civilization lawyers are needed for many legal transactions including stormy divorce cases which are fought out in the courts, yet I can't shake the feeling that when a marriage begins to go on the rocks the really important job, trying to reconcile the couple, is usually a free service in the community through minister or Family Service Agencies, but the relatively simple job of burying the unsuccessful union must be so expensive.

FOR MONTHS now one of our local dailies has been airing the divorce fee schedule which gave both the husband's and wife's lawyers 10% of the amount of property awarded to the wife. In addition there was a set minimum fee of about \$300.

The result of all the publicity has been a move by the local Bar Association, just this past week, to revise the schedule. Now the wife's lawyer is to receive 5% up to \$60,000, 3% to \$500,000 and 2% beyond that, if the case is settled out of court. Where a trial is required the fee is upped to 7% to \$60,000, 4% to \$500,000 and 2% above that. Also the husband's lawyer no longer can claim the same amount as the wife's lawyer but must settle privately with his client the size of his fee. There still remains the minimum fee of \$250 (no children) and \$350 (children).

I CAN'T HELP wondering why, if a couple has come to the final decision to separate and are willing to settle their affairs

amicably without a trial, must they be taxed so steeply? Why do they even need a lawyer? Why can't the two of them stand in front of a judge (like the old practice of a man handing his wife the writ of divorcement and her accepting it) and state their case directly to him? I have in mind of course mostly those in the lower income bracket who have little property to divide anyway.

Isn't it punishment enough, when a home is broken, to go through all the suffering and gossip and hurt pride, the public embarrassment, the anguish over the effect on children, without having to suffer so much financial loss also?

More and more today we admit that in a divorce it isn't a case of one being the 'guilty' party and the other the 'innocent offended' one, as it is that marriage is an intimate, involved relationship in which both may be and often are partly responsible for its failure. And it isn't fair to treat them as though they should be punished.

IS IT RIGHT for a man to have to sell his home in order to pay all the legal fees just because they decide on a divorce? This was included in the case histories presented in the press. So much punishment—for what crime?

All this publicity will at least serve as some kind of lesson to married couples. Sure your marriage isn't all you envisioned it to be. Your husband has faults. So do you, m'dear. Life gets a bit dreary and boring. (You think its going to be all clover as a lonely divorcee?) But now, in addition to all the heartache, especially if children are involved, that goes into breaking up a home, at least you have a clearer picture of what is going to happen to the little bit of savings you worked together to put aside.

As one of our local columnists put it, with the cost of breaking up a marriage so high, looks like two can really live cheaper than one after all.



Helen

Can Apostate Be Citizen? Support War Hero's Plea

JERUSALEM (P.O.) — Former Polish Jewish Resistance Fighters are organizing to support the plea of Father Daniel—formerly Oswald Rufeisen, an ardent Polish Jewish Zionist—for Israeli citizenship.

During World War II, Father Daniel saved hundreds, possibly thousands of Jewish lives, by his daring exploits. After the war, he became a convert to the Roman Catholic Church. Now he is a Catholic priest and spiritual director of the Carmelite Monastery on Mt. Carmel.

He has retained his Zionist convictions however. Two years ago he was appointed to his present post and shortly thereafter he applied for Israeli citizenship. His application was rejected on the grounds of apostasy by the

then Minister of the Interior, Mr. Israel Bar-Yehuda.

Father Daniel renewed his application. It is regarded as certain that Moshe Shapiro, Minister of the Interior, will reject the appeal. Much sympathy is building up behind the priest's application because of his wartime record and those who fought the Nazis with him in Poland are organizing to give support to his cause.



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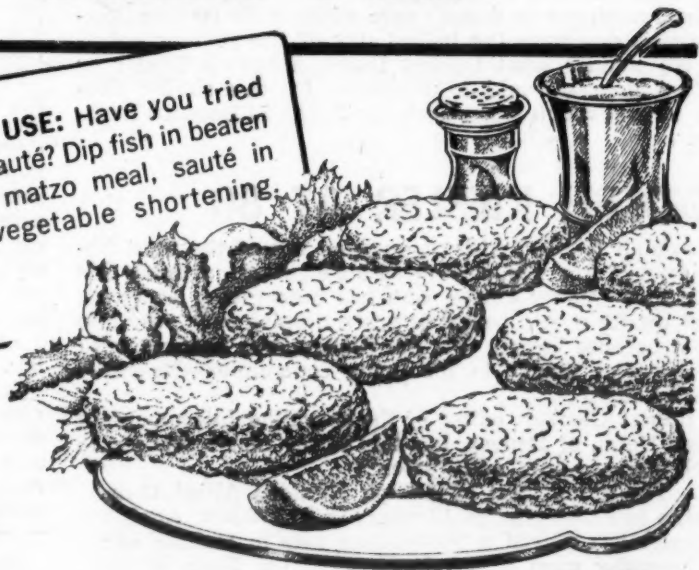
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We don't feel ourselves competent enough in world affairs to take a position as between Nahum Goldmann and the two men whose criticism caused the president of both the World Jewish Congress and the World Zionist Organization to take a walk (P-O, Sept. 30).

DR. GOLDMANN, by far the most astute diplomat on the world Jewish scene outside of Israel, took the walk from the session of the Presidents Conference last week. The two who criticized him for the Paris Conference he had convened to discuss the plight of Russian Jewry were Isaiah Minkoff, usually mild-mannered executive director of the National Community Relations Advisory Council, and Jacob Pat, of the Jewish Labor Committee.

Dr. Goldmann was taken to task for inviting to his one-day conference some pro-Communist Jews. Unquestionably the thinking of Dr. Goldmann was that if Jewish friends of the USSR criticized the Soviet for its anti-Jewish practices, this would have a great effect not only on the Kremlin bosses, but also on world public opinion.

ALTHOUGH WE'RE not going to get embroiled in the argument, we do want to point out that since U.S. Jewry was directly involved through Label Katz, chairman of the Presidents Conference and others, U.S. Jewry should have been consulted somewhere along the line on the arrangements for the Paris meeting. We are by far the largest Jewish community in the world and any action involving Jews must involve us.

The American Jewish Committee which has been the great opponent of any kind of authoritative Jewish body whether worldwide or only encompassing American Jewry, would support the view that American Jewry should have a voice in any action involving the Jews of the world—outside of Israel of course.

YET SUCH AN arrangement is not possible without some understanding between our national Jewish organizations, and it is just such an understanding, call it whatever you will, which the Committee rules out. It is firmly opposed to a unified voice for American or world Jewry.

The lesson here is clear. The U. S. Jewish community rarely is given the opportunity to state its position, whether it is this Paris Conference, the setting up of the Jewish Agency, Inc., to disburse funds raised by U.S. Jewry through the United Jewish Appeal, or on any other moves which affect it so vitally.

EVEN IF SOMEONE wanted to divine U.S. Jewish opinion, they would be hard put to it to do so. It's pretty much of a fight, catch as catch can, between our Jewish organizations and the current news even on the message from the 17 U.S. Jewish organizations to Mr. Khrushchev (P-O, Sept. 30) bears this out.

ARTISTS ON YOM KIPPUR

At this writing we don't know whether Gertrude Berg appeared on Yom Kippur with her travelling company of "The Majority of One" or not.

THE EXCUSE that Equity required her to fulfill her contract is of course an evasion. Equity or not, no one would criticize the Jewish star for following the dictates of her religion. In fact, she would have earned the plaudits not only of the Jews but of the non-Jews as well.

Ever since Hank Greenberg remained on the sidelines one Yom Kippur, we have been hoping that the tradition would be firmly established and as time went by there would no longer be any question about observing the important Jewish holidays.

IN VIEW OF the fact that Leonard Bernstein was to go ahead with his appearance with the N. Y. Philharmonic in Berlin on Yom Kippur eve, it seems that the tradition is proceeding in the very opposite direction. Those whose fortunes are tied to public opinion seem to be either insensitive to Jewish public opinion or as they may gauge it, the Jewish public doesn't care whether its leading Jewish artists desecrate the holiest day of the year or not.

We wonder what Sammy Davis, Elizabeth Taylor or Marilyn Monroe would do if presented with a similar situation as that which faced Gertrude Berg and Leonard Bernstein.

ADOLPH KIESLER AT 80

Adolph Kiesler, without question one of the most liberal Jews in America, celebrated his eightieth birthday this week. This Denver citizen who has been giving away his entire wealth over a period of years, dipping each year into capital because income was insufficient, was honored with a testimonial dinner in his home community—Denver—Tuesday night.

Robert Gamzey, editor of the sparkling Intermountain Jewish News, of Denver, has this to say about Adolph, to which we can only add "amen":

The grand total of Adolph Kiesler's Allied Campaign contributions in 17 years is \$1,179,500. Adolph Kiesler has played a tremendous role in making our community what it is today—one of the finest in the land.

He gives to every good cause regardless of race, color or creed. He is the largest single individual giver to the Community Chest and United Fund—exclusive of corporations and foundations. He has given handsomely to Denver University—and Loretto Heights College—and Regis College. . . .

He is a legend to Jewish leaders thruout the country. When Dr. Kiesler takes the floor at conventions

The EDITOR'S CHAIR . . .

The piece in the editor's chair which I had intended as a tribute to a fabulous American Jew, who was pretty much unrecognized on the national Jewish scene, seemed to have given the opposite impression. I am sorry.

HERE'S A SAMPLE letter of the several I've received (one is from Tulsa "correspondent" who has resigned).

"In your issue of Sept. 23 you report the passing of Mr. H. B. Taubman. You are mistaken by saying not much of a ripple will be made by his passing.

"IF YOU WOULD only know what the man meant to the entire American Jewish community. I know of no one so imbued with kindness and consideration . . .

"At a United Jewish Appeal meeting—I don't recall what year—he got Mr. William Rosenwald to pledge \$500,000 by saying to him: 'I am contributing \$250,000. You will lend me the money. You have it and I don't.'

"After Mr. Taubman left Dallas, we were building a new synagogue, and he gave me a pledge of \$15,000. A year later I went to Tulsa to see him. When I asked him for the pledge, he laughed and said: 'Let me show you. I have \$680,000 of unpaid pledges right now, how can I pay you?'

"Two weeks later at another United Jewish Appeal meeting, he again pledged \$250,000. It takes a lot of courage to go in debt for charity. How many do it?

"Inquire what he has done for the Weizmann Institute, the Hebrew Theological College of Chicago and many institutions. His latest project was a hospital in Tulsa . . .

"At a proper time, give some thought to have someone write up the life of H. P. Taubman. He can be an example to many. From an orphan boy who came to St. Joseph, Mo., and peddled bananas he rose to one of the noblest characters in our present Jewish America."

THIS IS THE END of the letter. I can't publish the name because one sentence deleted from the letter reads: "I am not writing you this for publication . . ."

Yet, the letter gives me a wedge to rectify a misunderstanding which certainly was unintentional. So I am printing it even though one point he writes will very likely give him away.

I am also printing a letter from Sam

Rothberg, of Peoria, who is intimately acquainted with the Taubman family.

Dear Gabe:

I read your editorial on Herman Taubman. It disturbed me greatly. I know you must have written it with the best intentions of paying tribute to Herman Taubman, but somehow it didn't read that way. Possibly the editorial went wrong in the figures it used in discussing contributions made by the women of the Taubman family.

FOR YOUR information, and I am surprised you didn't know it, Herman Taubman was one of the biggest contributors to the United Jewish Appeal, year in and year out, with contributions in many years running well into six figures.

He was one of the largest Bond buyers in the country, and I recall one year in which his purchase was \$250,000.

As far as anyone can be, Herman Taubman was one of the outstanding national leaders of American Jewry, not only by virtue of his activities for United Jewish Appeal and Bonds, but in many other fields as well. And it wasn't only in generosity that he was a leader. Every important Jewish cause knew that in his own community and nationally, it had a dynamic champion, who did not spare himself and sparked others to action.

THERE IS something else that you ought to know, and that is that his family was brought up in the spirit of tzedakah. Mr. Taubman's younger son, Mickey who was mentioned in your story, is in my estimation, one of the outstanding young leaders in American Jewry, whose activities are known and respected, not only in his home community and in the Southwest, but he has received commendation nationally from the leaders of the Bond Organization and the United Jewish Appeal.

I know you will take this letter in the spirit in which it is written.

HERMAN TAUBMAN was one of the outstanding Jews of our time, and I think it would be very worthwhile indeed if your paper found the opportunity on some occasion to describe in detail what the characteristics were that made a simple warm Jew from Tulsa, Oklahoma, an outstanding national leader and true servant of his people.

SAMUEL ROTHBERG

Peoria, Ill.

READY ON THE FIRST TEE

MUCH HAS BEEN reported on the phenomenal growth of the popularity of golf in recent years. People with full schedules of work, men and women, manage to find time for a round of golf, sometimes at unbelievable hours. I know of men whom I consider lazier than most, who will enthusiastically get up at six in the morning to play golf. Someday a psychologist will write a book on the strange attraction of this sport. Meanwhile, I will make my own observations.

Perhaps it is a matter of status, because golf was once associated with class, but I don't think that is true any more. It is possible that people like the sunshine, although actually it is available everywhere, and few go out of their way to enjoy it, and many adherents play golf in the rain. It could be that people enjoy walking, but everywhere in our time there is evidence against this.

Consider, too, that the average golfer does not enjoy every minute of his game. There are hazards and traps and there are as many bad shots as good ones, often more. The sport brings

out feelings of frustration, inadequacy, embarrassment, and many times anger. Yet players line up at the courses in great numbers, knowing that most of their strokes will be poor, but anticipating sufficient reward in the few good, long, straight hits to make it worthwhile.

I think the game is so popular because it is a symbol of human existence.

Life is filled with hazards and traps. We try at every opportunity in life to get a good shot, but most of them miss. Consider the daily activities and we may find that very few of our tasks by themselves bring real pleasure. We feel frustration, inadequacy, embarrassment, anger, and the good shots are few and far between. But in the over-all picture we look forward to the bright moments and enjoy so much pleasure from them that it is all worthwhile, and we rise each morning ready for more.

There is also the feeling, reflected in golf, that if we would try just a little harder, remember all we have learned, concentrate a little more, hold the club a little more tightly, stand a little more squarely, we would get

out many more good shots and make so much more of the game.

Rosh Hashanah comes at the end of the golf season and we would be wise to apply what we have learned in one to the other. We face a new, unpredictable year. The obstacles and hazards are part of the course. Our satisfaction will depend on our concentration on the things we do, on the application of our experience and learning, on the way we stand, and on the firmness of our grip on life.

May God bless you and your dear ones with a New Year of good health and deep satisfaction in life. —RABBI ARNOLD S. TURETSKY, Youngstown, O.

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FRIDAY, OCT. 7, 1960

Jewish Calendar

5721—1960

Yom Kippur Sat., Oct. 1
Sukkot—1st Day Thurs., Oct. 6
Hoshana Rabba Wed., Oct. 12
Shemini Azeret Thurs., Oct. 13
Simhat Torah Fri., Oct. 14
Hanuka—1st Day Wed., Dec. 8

to fracture the King's English, and translate the wisdom of Judaism into good deeds, everyone listens and takes to heart the sayings that we have heard so often.

"Do your good deeds during your lifetime.

"The more you give away, the more you earn.

"Money hidden in a cold vault doesn't do anybody any good. Money given away gives life and makes people happy."

Happy Birthday, dear friend, may you live in good health, peace and prosperity to the proverbial 120.

Freedom of the Press

Letters must be typed or printed clearly, double-spaced, on one side of the page only and should be no more than 300 words. Only letters bearing the writer's signature and address will be printed. The POST and OPINION reserves the right to condense letters. No material submitted to The POST and OPINION will be returned unless accompanied by a self-addressed stamped envelope. Send letters to The National Jewish POST and OPINION, 84 Fifth Ave., New York 11, N. Y.

NY Board of Rabbis Pressing Too Hard

Editor Jewish POST and OPINION
The action of the New York Board of Rabbis against the Police Commissioner of New York City, relative to his statement about the Jewish policemen of New York City does not show great religious zeal or fervor, and is crudely overdone.

The Mayor apologized. The Commissioner is known for not having any anti-Jewish feelings, so why the great determination and exertion to press the issue again and again?

Are there no more deserving

Services for Deaf Now 20 Years Old

Editor Jewish POST and OPINION
I read with interest the report (P.O. Sept. 30) of the Yom Kippur services for the deaf to be held at the Wilshire Boulevard Temple under the auspices of the Union of American Hebrew Congregations.

Your reporter referred to this service as the "first of its kind in the history of the Jewish community." I think that your readers should know that such a service for Rosh Hashana and Yom Kippur has been held at Central Synagogue in New York City for the last 20 years in cooperation with the New York Society for the Jewish Deaf.

In addition, an ongoing program of religious education and festival observances on Succot, Hanuka, Purim and Passover is conducted for the Jewish children of the Lexington School for the Deaf. Also, this year, we conducted our first Confirmation Service for the children for whom a curriculum of instruction in Judaism had been offered over the years.

RABBI DAVID J. SELIGSON,
Central Synagogue
New York City

Editor's Note: The story referred to was datelined Los Angeles and the very next word to those quoted by Rabbi Seligson was "here," so that the story clearly referred to the service as the first in Los Angeles. Rabbi Seligson and the late Rabbi Jonah Wise deserve praise for their work with the deaf.

Says Bronfman Can Unify U.S. Jew

Editor Jewish POST and OPINION
What Sam Bronfman did in Canada to organize the Canadian Jewish Community, he can accomplish in the United States.

There will be one obstacle to overcome the American Jewish Committee; all other groups will be amenable to an overall body.

I am of the opinion that even the powerful American Jewish Committee could not withstand the pressure of separation for any length of time and would eventually join.

Bronfman can do it.

ISIDORE TEITELBAUM
New York City

and important issues on behalf of which they could exert pressure? Surely, the Sunday law, which is an outrage against every observant Jew, merits their attention and efforts. It is against the American Constitution, certainly in spirit, yet, we hear very little about anything being done in that direction.

I am sure that the small minority of those men who are religious, will find a way to practice their faith, just as the very small minority of students find ways to eat only kosher food in the various universities across the country. In spite of the concerted effort by national organizations to provide Jewish social cultural and religious facilities, it is a known fact that a very small minority of the students avail themselves of the religious opportunities presented, and all the efforts are then channeled and directed to the social needs, just to keep going, bringing little results. Also, there are many storekeepers who keep their stores open on the High Holy Days, and who are members in good standing in our synagogues and temples.

Can it be that official treatment of these ills would not bring sufficient space in the New York Times, and therefore, beneath the dignity of the New York Board? It is a sad situation, when organizations, even of leaders, must concern themselves to get the most publicity with the least amount of effort—the sure success, according to a generation raised on Madison Avenue techniques.

RABBI ABRAHAM H. ALBUM
Lyndhurst, N. J.

Defends Police Commissioner, Flays Resignation Request

Editor Jewish POST and OPINION
I have never let color, creeds or religion enter into any of my dealings with my employees or business associates; each is what he is because he happens to have been born that way. I have also always been against mixing church and state; religion should not enter the picture, no matter whose it is.

I WAS VERY much surprised that, at a time when our city has to consider the safety and safeguard so many so-called dignitaries and when the extent of the responsibility of our Police Department and of the Police Commissioner is probably far greater than it has ever been, we start holding and demanding meetings with the express purpose of forcing the Police Commissioner to apologize or resign. If I remember correctly, religious people have been the ones who, in the past, have been screaming for better police protection, yet in most cases feel that the Police Department is very much undermanned.

Now we come to the greatest

Challenges Editor On Taubman Piece

Editor Jewish POST and OPINION
I regret that in your editorial on the demise of Herman P. Taubman you saw fit to initiate it with a comment that was not only gratuitous, but highly inaccurate. You claim that Mr. Taubman was not a recognized national Jewish figure and that his death would cause little stir in the national Jewish community.

I COULD hardly agree with you less. Mr. Taubman was an extremely vital and significant figure on the American scene and American Jewry could ill afford to lose him. His preoccupation with Jewish causes and his concern for the welfare of the Jew everywhere in the world were enormous. He belonged on more than a dozen boards, participating in important decisions for our people over many years, and was a welcome and easily identifiable spokesman everywhere.

IN THE SOUTHWEST, of course, he was one of the acknowledged leaders of Jewry, not only loved and respected, but a tower of strength at every counsel table. Upon his death, telegrams of condolence were received from every part of the world—from a veritable Who's Who of international Jewry. Dr. Israel Goldstein, himself, world Zionist leader and long-time friend of Mr. Taubman, and Dr. Oscar Fasman, president of the Hebrew Theological Seminary in Chicago, came to Tulsa to participate in the service and to deliver eulogies in recognition of Mr. Taubman's contributions to Zionism and to Jewish cultural existence.

HE WAS unmistakably a man of acknowledged stature, whose generosity was equalled only by the breadth of his sympathies.

I was deeply chagrined, therefore, to find your editorial treating so lightly, almost casually, a noted personality, whose services to world Jewry were certainly deserving of better exposition and tribute.

Rabbi NORBERT ROSENTHAL
Tulsa, Okla.

Hails Renewed Interest In Synagogue Since '45

Editor Jewish POST and OPINION
Ever since the close of the second World War, innumerable attempts were made by spiritual leaders, educators and sociologists to define the nature, scope and depth of the renewed interest in the Synagogue—the organized institution of Judaism. The prevalent climate in post-war United States is certainly encouraging and conducive to participation in synagogal activities and, to a lesser extent, in home ceremonies. Rabbi Israel Goldstein, in his article of Aug. 12, appearing in your columns, correctly stated that the Nazi nightmare and the establishment of the State of Israel are the major causes for this revival. However, these factors do not constitute the complete picture of the present phenomenon. Since this claimed revival is not restricted to the Jewish scene alone, we must look for a more encompassing explanation, that would account for the complete social and religious canvas of this country. It is surprising that previous attempts at explaining spiritual revivals in Judaism and Christianity have overlooked the current struggle between East and West. We, Americans, feel both instinctively and consciously that the free world's major arsenal is religion, reviled and rejected by all brands of Marxism. The present international struggle may also explain the political preferential treatment given to the Synagogue and the Church in America.

STRIKINGLY enough, the post-World Wars I and II periods were not accompanied by a reaffirmation and intensification of faith in the God of our fathers. All other post-war periods in Jewish history had brought in their wake a strengthened commitment to God and His Torah. The 20th Century, reaping a heritage of secularism from the previous two centuries, precluded such a return to a personal theistic faith. However, after the last war, nostalgic feelings, memories of long persecutions, overwhelming sympathy for our own flesh and blood having languished in Nazi concentration camps and crematoria, and a poignant sense of belonging on the part of the American Jews, awakened in them compassionate loyalties to our people and its cultural heritage.

CONSEQUENTLY, what we have in 1960 is not a God-centered Judaism, but rather a synagogue-centered Judaism. Nonetheless, we would be myopic to downgrade and belittle this secularized interpretation of Judaism. Spiritual leaders and educators should utilize this physical and cultural return to the synagogue as the beginning trend towards a genuine religious revival. This sociological renaissance can ultimately be transformed into a religious rebirth in which mechanical worship will be replaced by genuine prayer and in which mere cultural interests will lead to religious commitments that will serve as a source of inner strength in the personal lives of our Jewish people. The latter kind of religious revival, as yet, has not taken place among our liberal Protestant neighbors. Evidently, the very same secular factors of their environment prevail in our Jewish midst, as well. It is likewise evident that genuine religious revival would en-

compass social segments beyond the Jewish minority.

A CRUCIAL theological change in the hearts of many of our spiritual leaders must precede this hoped-for religious revival. As long as the word God suggests merely a symbol of goodness or a consummate pattern for the Jew to emulate, a genuine return to the traditional concept of God is inconceivable. Moses and Jeremiah were convinced that not such an imaginative and symbolic God had spoken to them. Neither will a God whose only habitat is in the heart of man, yield the desired religious revival. Praying to this imaginary divinity is empty and meaningless. Even much less does group worship to such a divinity raise it to a higher level of devotion. The earliest recorded history of our people carefully delineates the origin of worship. Our three Patriarchs opened their hearts to the Creator of the universe, not in group but rather in a direct confrontation between themselves and God. This communion was clearly personal and not in a community of man. It stands to reason, therefore, that even meaningful group worship must ultimately be individual devotion. Only personal communion with God, individually or collectively constitutes meaningful prayer.

A REVIVAL in the faith of the God of Abraham, Isaac and Jacob is not a far-fetched possibility, even in the face of all the modern scientific advances.

UNDER THE pressure of the current protracted crisis, we, in the United States, may very likely reject the atheism encouraged by the scientific temper of the past 200 years. It is conceivable that while we will continue to sing the praises of science as a yielder of many physical comforts, we will become skeptical of its ability to shed light on life's ultimate meaning. Neither will our search for scientific "truths," at best hypotheses, divert man's attention from finding the meaning of his human destiny, in realms beyond the five senses. The 20th Century impasse in relativity and quantum mechanics can certainly encourage hopes for such a change of heart about the infallibility of science.

The fact that the human race is poised on the brink of annihilation through the atomic and hydrogen bombs, has made us very fearful and skeptical of the much heralded scientific successes. Consequently, while the impressive phrase, "scientifically proven" may further and enhance the sales of industrial products, it will carry little or negative weight when applied to faith in the merciful heavenly Father. The word "scientific" no longer works miracles in the religious dimension of the human personality. Without this theistic rebirth, neither Christianity nor Judaism has a right to anticipate a religious revival. We Jews will know when the wished-for spiritual rebirth becomes a reality. The most important earmark of a genuine religious revival is the rekindled faith in the God of our fathers and in prayer as the avenue of communication with Him. We are compelled to reach the conclusion that religious revival demands a God-centered instead of a Jew-centered Judaism.

DR. ISIDORE BUDICK

23 Former Nazis Working in UAR; Some Sought as Mass Murderers

JERUSALEM — Twenty-three ex-Nazis, including perpetrators of lethal surgical experiments on Jews, and murderers wanted by the Czech Government, are now working in the United Arab Republic, some of them under Arab names, according to information released by the Israeli Government on the eve of Yom Kippur.

ISRAELI AUTHORITIES said there is a possibility that the list of 23 names may be turned over to the West German Government and that Bonn authorities might institute extradition proceedings against the fugitives so that they can be brought to trial in Germany.

Among the 23 is Dr. Hans Eissele, former SS officer who performed lethal medical experiments in Buchenwald and is accused of causing the death of hundreds of Jews. A Czech Court sentenced him to death, in absentia, for the murder of 25 Czech citizens. He is now employed in a Cairo military hospital.

ANOTHER OF the ex-Nazis now in Egypt is Dr. Johannes von Lers, also an ex-SS officer who published five anti-Semitic books and now directs an education department in Cairo. He is Nasser's adviser on anti-Jewish propaganda.

A third Nazi hiding in Egypt is Bernard Bender now going under the pseudonym of Col. Ibn Salam. He was a Gestapo

officer in charge of Jewish pogroms in Poland and Russia. Shortly after the end of the war he turned up working for the Arab League in Stockholm, Sweden.

A FOURTH Nazi in the U.A.R. is Leopold Gleim, who was head of the Gestapo in Warsaw. Now he acts as adviser to the Egyptian security police.

A fifth fugitive is Louis Heiden who translated Hitler's "Mein Kampf" into Arabic and is now supervising the distribution of the book in Arab countries.

The list was compiled by Yad

VaShem, the organization which has already assembled massive archives concerning Hitler's former associates in many different parts of the world.

YOSSEFF ARIEL, former Israeli Ambassador to Belgium, now in charge of the foreign relations department of Yad VaShem, said his investigations have established irrefutable evidence that ex-Nazis scattered about the globe maintain close touch with each other and are financed by funds amassed for the purpose during the Hitler regime.

'Capture' of Martin Bormann 'Flops' as Suspect Goes Free

BUENOS AIRES (P.O.)—Martin Bormann, "evil archangel" of Adolf Hitler and under sentence of death from the International Military Tribunal at Nuremberg is apparently still at large—if alive—despite the belief that he had been captured Sept. 23 in this Argentine capital.

ARGENTINE Interior Minister Alfredo Vitolo announced on television Sept. 28 that a man going under the name of Walter Flegel and closely resembling Bormann had been seized in Buenos Aires

and was then in the custody of Argentine police.

But now Vitolo is sure the suspect is not Bormann. Flegel was released Oct. 1. For several days the impression grew that the real Bormann had been seized.

HITLER'S SECRETARY and right hand man and reputed "evil genius" of the concentration camps and death chambers, Bormann has been sought in many different quarters of the globe since he fled the Hitler bunker

ALBUM PICTURES LIFE IN GHETTO AT LODZ

JERUSALEM (P.O.)—Yellowing pages in four massive albums detailing the touching story of Jews working at various projects within the Lodz ghetto 20 years ago and facing bravely up to the fact of impending doom awaiting them in the Hitler gas chambers, were recently unearthed in a German cellar.

The bulky scrapbooks containing pictures, sketches, charts, statistics and at times heart-breaking prose, are today mute testimonials to the tragedy and almost unbelievable valor of a people who went quietly about their daily tasks and worked tirelessly to leave behind them some

record of lives which, they knew, had already been doomed.

One volume contains the records of a leather plant, another of a carpet weaving factory, a third of child and youth care in the Ghetto and a fourth of health services within the Ghetto.

Most if not all of the men and women who compiled the albums, are now dead but the record of their bravery and achievements in the largest industrial Jewish ghetto in Hitler's Europe will live on among the archives of Yad Vashem in Jerusalem.

The albums were turned over to Yad Vashem Sept. 26 by Army officers of the editorial staff of "Bamahane."

Discovery of the albums is a story in itself which matches some of the most engaging reaches in fiction. Seren Peri Rosenfeld, a correspondent of "Bamahane," while visiting in London, was told by a friend that he had an aged aunt in Frankfurt-am-Main who had two big parcels of ghetto documents stowed away in her cellar.

Rosenfeld went to the aunt's address on the Burgherstrasse in Frankfurt and learned that the parcels had been left with her by a couple who took lodgings in her pension back in 1952. The couple, named Abramovitz, said, when they left, that they would return for the parcels but they never did.

Rosenfeld had to use eloquent powers of persuasion to induce the old lady to turn the parcels over to him but when he mentioned the Yad Vashem and assured her the albums would be safely enshrined there, she finally consented.

Editorial Position

Good opening for rapid growth and advancement. Good starting salary. Experience on daily preferred. Would take aggressive recent journalism grad. Write

G. M. Cohen
National Jewish Post
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NEW JEWISH PUBLICATION 'SHALOM' WILL MAKE ITS BOW IN SPRING OF '61

NEW YORK (P.O.) — A Jewish "Christian Science Monitor" is scheduled for publication in the spring of 1961.

News of the proposed daily was printed in The National Jewish POST and OPINION a year ago with such names as Bernard Baruch and Max Lerner being mentioned in connection with the project.

The paper will be called "Shalom." It will be published in New York. Editorial offices will be at 303 Fifth Ave.

Designed to offer an opportunity to make Jewish morality and ethics count in an age of world upheaval, the new paper will focus on every aspect of news throughout the world which affects the major and basic interests of the Jewish people.

It will feature carefully paced digests of world news. It plans a balanced and perceptive framing of news events. A sample copy of the paper states its prospective editorial attitude on current issues as follows:

"Religion? We are of, by and for, the people of Jewish faith. We are positive in our attitude towards religion and the Jewish faith. Politics? Our Jewishness is moral, religious, cultural, and

An International Daily
Newspaper in the
Jewish Tradition

SHALOM

NATIONAL EDITION
TEN CENTS

Tablet 1961

NEW YORK, N.Y.

October, 1960

human. Politically, we are Americans of a generous, concerned outlook.

"Zionism? We of the staff may or may not be Zionists. It doesn't pertain to the matter, because we are men of integrity who have such high regard for the mission of this newspaper that we will never subordinate it to our pro or anti-Zionist bias."

The "sample copy" sums it up in this manner:

"Our paper will be written and edited on the assumption that there are at least a few hundred thousand people of educated and alive minds who will want to look at the world around them with some consideration of the Jewish historic and moral experience."

Jerry Hoffman, former CBS correspondent, is the moving force behind the new publication. Hoffman worked for the Jewish program on St. Louis radio, spent some time in the Middle East, interviewed President Nasser of the United Arab Re-

public, stayed in Israel and, upon his return to the United States, registered in two Rabbinical schools.

He never got started studying for the Rabbinate however. He has brought many dance groups to the City Center from overseas.

Others backing the paper or earmarked for its professional staff, are not being disclosed at this time but their names will be announced shortly, Hoffman said.

The name of Col. Harold Riegelman appears in connection with advance editorial notices and he is apparently one of the group active in preparing for the new publication. Col. Riegelman is a top American Jewish Committee leader. He is a former member of the United States Mission to the United Nations. He was a Republican candidate for Mayor of New York in 1953.

Advance planning for "Shalom" have reached the point of agreement on format as the publication of the sample copy shows. The various news items, columns and other features are well spaced and framed. The various items "dummed in" give a fair idea of how "Shalom" will present its comprehensive global news coverage and literary digest to the world.

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